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MEDITATIONS
On the Holy
SACRAMENT
Of the
Lords last Supper.

BIBL. CANT. ACAD.

BY

EDVVARD REYNOLDS sometimes Fellow of *Merton* College in *Oxford*, and now Rector of the Church of *Braunston* in *Northampton*-Shire.

The second Edition corrected and revised by the Author.

LONDON,
Printed for *Robert Bostock*, and *George Badger*, and are to be sold at the Kings-Head in *Pauls*-Church-yard; and in St. *Dunstans* Church-yard in *Fleet-street*.
1647.

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1168:90

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1647.

TO THE RIGHT VVORSHIPFULL

Sir HENRY MARTEN

Knight, Iudge of the *Admiralty*, and of the *Prerogative* Court of *Canterbury*.

SIR,

SAint Hierom *having in the heate of his Youth written an allegoricall Exposition upon the Prophet* Obadiah, *did in his riper Age solemnly bewaile unto his Friend* Pammachius *both his rashnesse in that attempt, and his infelicity further herein, that what hee thought had beene buried amongst his private Papers, was gotten into the hands of a certaine*

Hieron. in Præfat. ad Obad.

taine Young man, and so saw the Light. The self same complaint am I forced to make touching this little Manuell of Sacramentall Meditations, which I humbly put into your hands. It was written with respect onely to mine owne private use many yeares since, when I was a young Student in the Universitie, as my first Theologicall Essay. And now lately, by meanes of a private Copie long agoe communicated unto a Friend, it had without my knowledge received a Licence for the Presse, my earnest care was upon the first notice thereof wholly to have suppressed the Publication: but the Copie which had beene licenced, being, by I know not what miscarriage lost, I have found it necessarie, for feare of the like inconvenience againe to review a broken Copy which I had by mee, and have rather chosen to let it passe forth with some briefe and suddaine Castigations of mine owne, than once more runne the hazard of a surreptitious Edition. Mine Apologie shall bee no other than that of the good Father, Infans eram, nec dum scribere noveram. Nunc, ut nihil

hil aliud profecerim, ſaltem Socraticum illud habeo, ſcio quod neſcio. *And now ſince I finde that the Oblation of the firſt fruits, though haply they were not alwaies the beſt and ripeſt, did yet finde favourable acceptance with God himſelfe, I have been emboldened to preſent this ſmall Enchiridion, (the very firſt fruits of my Theological ſtudies) unto the hands and patronage of ſo greatly learned, eloquent, and judicious a perſon, and that upon this aſſurance; That as many times aged men when they walke abroad leane upon the hand of a little Childe; ſo even in this little and youthfull Treatiſe, ſuch comfortable Trueths may be, though weakly, delivered, as may helpe in your journey towards a better Countrey to refreſh and ſuſtain your aged thoughts. The Bloud of Chriſt, and the Food of Life,* 2 Reg. 9. 2. 3. *are ſubjects worthy of all acceptation, though brought unto us in an earthen Veſſell.* Eliſha *was not a whit the leſſe valued by that noble* Naaman, *though it were an handmaid which directed unto him.* 2 Sam. 17. 17.

Neither was Davids *comfort in reſcuing* 1 Sam. 30. 13.

of

1 Sam. 30. 31.

of his Wives, & recovering of the ſpoiles from the Amalekites *any jot the ſmaller becauſe a yong man of* Egypt *made way for the diſcovery.* The *Soveraignty of the Goſpel is herein moſt excellently ſet forth in that it many times leadeth the Soule by the hand of a childe,*

Iſa. 11.6.

and is as truely, though not as abundantly powerfull from young Timothy *as from* Paul *the aged. As Chriſt can uſe weake elements to exhibite, ſo can he alſo uſe a weake penne to expreſſe the vertue and comforts of his Body and Bloud. In this confidence I have made bold to prefixe your name before theſe Meditations, that therein I might make a publick acknowledgement of my many and deep engagements for your abundant favours, and might with moſt hearty prayers commend you and yours to that Bloud of ſpringling, which ſpeaketh better things for us than that of* Abel. *In which deſires I daily remaine,*

1 Tim. 4.12.

Yours in all humble obſervance,

EDWARD REYNOLDS.

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FINIS.

Perlegi eruditum hunc de S. Euchariſtiâ Tractatum, dignumque judico qui typi mandetur. R. P. Epiſc. Lond. Capell. domeſt.

April 7. 1638. *Tho. Wykes.*

MEDITATIONS
ON THE HOLY SACRAMENT OF THE LORDS LAST SUPPER.

CHAP. I.

Mans Being to be imployed in working: that working directed unto some Good, which is God; that Good, a free and voluntary Reward, which we here enjoy only in the right of a Promise, the seale of which Promise is a Sacrament.

THE Almighty power and wisedome of God hath given unto his Creatures, a triple degree of perfection, their *Being*, their *Working*, and their *Good*; which three are so subordinate to each other, that *Working* is the end & scope of *Being*, & *Good* is the end & scope of *Working*. But no *Being*

 can

can produce any *VVork*, no *VVorke* reach unto any *Good*, without ſomething that may be a rule of working, and a way to good; and therefore Almighty God in the worke of the Creation imprinted in each Creature a ſecret principle, which ſhould move, governe, and uniformely direct it to its proper worke and end; and that principle wee call a *Law*, which by aſſigning unto each thing the kinde, meaſure and extent of its working, doth lead it on by a ſtrait and infallible line unto that *good*, for which it worketh. All other Creatures below the ſpeare of reaſon, being not onely in the quality of their nature of a narrow and ſtraight perfection, but in their duration finite and periſhable, the good unto which this Law of their Creation directs them, is a finite Good likewiſe. But men and Angels being both in nature more excellent than all others, and in continuance infinite and immortall, cannot poſſibly receive from any thing, which is a meere Creature, and leſſe perfect than themſelves, any compleat ſatisfaction of their deſires, and therefore muſt by a circle turn back unto God, who is aſwell the *Omega*, the end and object of their working, as the *Alpha*, the cauſe and author of their being. Now God being moſt free, not onely in himſelfe, but in the diffuſion and communication of himſelfe, unto any thing created (which therefore he cannot be naturally or neceſſarily bound unto) and being alſo a Good infinitely beyond the largeſt compaſſe of the Crea-

Creatures merit or working, it followes that neither Men nor Angels, can lay any necessary claime unto God, by a debt of *Nature*, (as a stone may unto the Center by that naturall impresse which directs it thither;) but all our claime is by a right of *Promise* and *voluntary Donation*, so that that which in other meere naturall creatures is call'd the Terme or Scope, is in reasonable creatures the *Promise* or *Reward* of their working; *Feare not Abraham, I am thy exceeding great reward.* So then we have here our *good* which is *God*, to be communicated unto us, not in the manner of a necessary and naturall debt, but of a voluntary, and supernaturall *Reward*: Secondly, we have our *working* required as the meanes to lead us in a straight line unto the fruition of that *good*: and in as much as mans *wil*, being mutable, may carry him unto severall operations of different kindes, we have thirdly a *Rule* or Law, to moderate the kind and manner of our working, whereby wee reach unto our desired *good*; which *Rule* when it altereth (as in the new Covenant of grace it doth) the quality of that worke, whereby we reach unto our desired *good* doth alter likewise. Now fourthly we must further observe, that between our *working* which is the *motion* towards our *good*, and our *fruition*, or resting in it, there is a distance or succession of time: so that while wee are in our estate of *working*, we doe not *enjoy* God by any full, reall presence or possession, but onely by a

right of a *Covenant* and *Promiſe*, which makes the Apoſtle ſay, that in this life we live by faith, and not by ſight. Now *Promiſes* or *Covenants* require to have annexed unto them *Evidence* and certainty, ſo farre as may ſecure the party that relies upon them: which in humane contracts is done, by giving our words, and ſetting to our ſeales for confirmation. And now laſtly in as much as that Dutie, on condition whereof God maketh this *Promiſe* of himſelfe unto us, is the worke of the *whole man*, the Evidence and Confirmation of the Promiſe is by God, made unto the whole man likewiſe, and to each facultie of man, which it pleaſeth him in mercie the rather to doe, becauſe of that dependance of our ſoules on the inferiour and ſubordinate powers, and of that neceſſary connexion which there is between the inward reaſon, and the outward ſenſes. God then (preſuppoſing ever the performance of *conditions* on our part) doth *ſecure* his Church, and give *evidence* for the diſcharge of his *covenant* and *promiſe*, firſt to the *ſoule* alone by the teſtimony of his *Spirit* (which is both the ſeale and the witnes of Gods Covenant:) and ſecondly both to the ſoule and to the *ſenſes* by that double bond, his word written or preached, and his ſeale viſibly exhibited to the eye, and taſte, but eſpecially unto the taſte, in which objects are more really and with leſſe fallibility united to the faculty, in which there appeareth a more exquiſite fruition of delight, in theſe good things which are pleaſing;

ſing; and laſtly in which the myſticall union of the Church to its head, unto the making up of one body is more naturally expreſt. And theſe *ſeales* annexed unto the word or patent of Gods Promiſe, have beene ever propoſed unto the Church in all its eſtates, and are nothing elſe but that which we call a *Sacrament*. So that as the teſtimony of the Spirit is an inviſible ſeale, and earneſt to the ſoule, ſo is the Sacrament a viſible ſeale and earneſt to the ſenſe; both after a ſeveral manner, ratifying & confirming the infallible expectation of that future Reward, which as well the ſenſes as the ſoule ſhall in Gods preſence really enjoy after they have fulfilled the ſervice which God requireth.

CHAP. II.

Sacraments are earneſts and ſhaddows of our expected glory made unto the ſenſes.

THE *Promiſes*, and *Word* of grace with the *Sacraments*, are all but as ſo many ſealed Deeds to make over unto all ſucceſſions of the Church, ſo long as they continue legitimate children, and obſerve the Lawes on their part required, an infallible claime and title unto that good which is not yet revealed, unto that inheritance which is as yet laid up, unto that life which is hid with God,

and was never yet fully opened or let shine upon the earth. Even in Paradise there was a *Sacrament*; a tree of life indeed it was, but there was but one; whereas *Adam* was to eate of all the fruits in the Garden; He was there but to taste sometimes of life, it was not to be his perpetuall and onely food. Wee read of a Tree of Life in the beginning of the Bible, and of a Tree of Life in the end too; that was in *Adams* Paradise on earth, this in Saint *Iohns* Paradise in heaven: But that did beare but the first fruits of life, the earnest of an after fulnesse; this bare life in abundance, for it bare twelve manner of fruits, and that every moneth, which shewes both the compleatnesse, and eternity of that glory which we expect. And as the Tree of Paradise was but a Sacrament of life in heaven, so Paradise it selfe was but a Sacrament of heaven. Certainly *Adam* was placed amongst the dark & shady trees of the Garden, that he might in an Embleme acknowledge, that hee was as yet but in the shadow of life, the substance whereof he was elsewhere to receive. Even when the Church was *pure*, it was not *perfect*; it had an age of *infancy*, when it had a state of *innocence*: Glory was not communicated unto *Adam* himselfe without the vaile of a *Sacrament*: the light of God did not shine on Paradise with a spreading and immediate ray, even there it was mixed with shadowes, and represented only in a Sacramentall reflex, not in its owne direct and proper brightnesse. The Israelites

raelites in the wildernesse had light indeed, but it was in a cloud; and they had the presence of God in the Arke, but it was under severall coverings; and they had the light of God shining on the face of *Moses*, but it was under the vaile; and *Moses* himselfe did see God, but it was in a cloud: so uncapable is the Church, while encompassed with a body of sin, to see the lustre of that glory which is expected. Certainly, as the Sonne of God did admirably humble himselfe in his *hypostaticall union* unto a visible flesh, so doth he still with equall wonder and lowlinesse humble himselfe in a *Sacramentall union* unto visible Elements. Strange it is, that that mercy which is so wonderfull, that the Angels desire to looke into it; so unconceiveable as that it hath not entred into the thought of man; of such height, and length, and breadth, and depth, as passeth knowledge, should yet be made the object of our lowest faculties: That that which is hid from the wise and prudent in mans little world, his minde and spirit, should be revealed unto the babes, his senses. It were almost a contradiction in any thing, save Gods mercy, to bee so deep as that no thought can sadome it; and yet so obvious that each eye may see it; Handle me and see, for a spirituall substance hath not flesh, was sometimes the argument of Christ; and yet handle and see, take and eat, for a spirituall grace is conveyed by flesh, is the Sacrament of Christ. So humble is his mercy that since wee cannot raise our

Exod. 13. 21. Exod. 40.

Exod. 34. 34. Exod. 34. 5.

1 Pet. 1. 12.

Luke 24. 39.

our understandings to the comprehension of divine mysteries, he will bring downe and submit those mysteries to the apprehension of our senses. Hereafter our bodies shall bee over-cloathed with a spirituall glory by a *reall union* unto Christ in his Kingdome; meane time that spirituall glory which we groane after, is here over-cloathed with weake and visible elements, by a *Sacramentall union* at his Table. Then shall sense be exalted and made a fit subject of glory; here is glory humbled, and made a fit object of sense; *Then shall we see as we are seen, face to face; here we see but as in a glasse darkly*, in the glasse of the Creature, in the glasse of the word, in the glasse of the Sacraments. And surely these are in themselves cleare and bright glasses, yet we see even in them but darkly, in regard of that vapour and steeme which exhaleth from our corrupt nature, when we use them: and even on these doth our soule looke through other darke glasses, the windowes of sense. But yet at the best they are but glasses, whose properties are to present nothing but the patterne, the shaddow, the type of those things which are in their substance quite behind us, and therefore out of sight: so then in generall, the nature of a *Sacrament* is to be the representative of a substance, the signe of a covenant, the seale of a purchase, the figure of a body, the witnesse of our faith, the earnest of our hope, the presence of things distant, the sight of things absent, the tast of things unconceivable, and the knowledge of

2 Cor. 5. 2, 4.
1 Cor. 15. 24.

1 Cor. 13. 12.

of things, that are paſt knowledge.

CHAP. III.

Inferences of Practice from the former obſervations.

HEre then we ſee firſt the different ſtate and diſpoſition of the Church, here in a ſtate of corruption, and therefore in want of water in Baptiſme to waſh it; in a ſtate of infancy, and therefore in want of milk in the word to nouriſh it; in a ſtate of weakneſſe, and therefore in want of bread, the body of Chriſt, to ſtrengthen it; in a ſtate of ſorrow, & therefore in want of wine, the bloud of Chriſt, to comfort it. Thus the Church while it is a child, it ſpeaks as a child, it underſtands as a childe, it feeds as a childe, here a little, and there a little; one day in the week, one houre in the day, it is kept faſting and hungry. But when it is grown from ſtrength to ſtrength, unto a perfect age, and unto the fulneſſe of the ſtature of Chriſt, then it ſhall be ſatisfied with fatneſſe, and drink its full of thoſe rivers of pleaſures, which make glad the City of God: It ſhall keep an eternall Sabbath, a continued feſtivall; the Supper of the Lambe ſhall bee without end, or ſatiety: ſo long as the Bride-groome is with them (which ſhall be for ever) they cannot faſt. 1.

Secondly, we ſee here, nor ſee only, but even taſte 2.

taſte and touch how gracious the Lord is, in that he is pleaſed even to unroabe his graces of their naturall luſtre, to over-ſhadow his Promiſes, and as it were to obſcure his glorie that they might bee made proportion'd to our dull and earthy ſenſes, to lock up ſo rich myſteries as lye hidden in the Sacraments in a baſon of water, or a morſell of bread. When he was inviſible by reaſon of that infinite diſtance between the divine nature and ours, he made himſelfe to be ſeene in the fleſh; and now that his very fleſh is to us againe inviſible by reaſon of that vaſt diſtance between his place and ours, he hath made even it in a myſticall ſenſe to bee ſeen and taſted in the Sacrament. Oh then ſince God doth thus farre humble himſelfe and his graces even unto our ſenſes, let not us by an odious ingratitude humble them yet lower, even under our feet. Let us not trample on the blond of the Covenant, by taking it into a noyſome ſinke, into a dirty and earthy heart. He that eats Chriſt in the Sacrament with a foule mouth, and receives him into an uncleanſed and ſinfull ſoule doth all one as if he ſhould ſop the bread he eates in dirt, or lay up his richeſt treaſures in a ſinke.

3. Thirdly, we learne how we ſhould employ all our ſenſes. Not only as brute beaſts do, to faſten them on the earth, but to lift them up unto a more heavenly uſe; ſince God hath made even them the Organs and inſtruments of our ſpirituall nouriſhment. Mix ever with the naturall a heavenly uſe of thy ſenſes. Whatſoever thou

ſeeſt,

ſeeſt, behold in it his wonder: whatſoever thou taſteſt, taſte in it the ſweetneſſe, as well of his love, as of the creature. If Chriſt will not dwell in a foule houſe, he will certainly not enter at a foule doore. Let not thoſe teeth that eate the bread of Angels grinde the face of the poore: Let not the mouth which doth drinke the bloud of Chriſt, thirſt after the bloud of his neighbour: Let not that hand which is reached out to receive Chriſt in the Sacrament, bee ſtretched out to injure him in his members: Let not thoſe eyes which look on Chriſt bee gazing after vanity. Certainly if hee will not bee one (*a*) in the ſame body with a harlot, neither will he be ſeene with the ſame eyes: he is really in the heaven of the greater world, and he will bee no where elſe Sacramentally but in the heavenly parts of man, the leſſer.

a 1 Cor. 6.15.

Laſtly, we ſee here what manner of converſation we have; The Church on earth hath but the earneſts of glory, the earneſt of the *Spirit*, and the earneſt of the *Sacrament*; that (*b*) witneſſing, this (*c*) ſignifying; both confirming and (*d*) ſealing our adoption. But (*e*) we know not what we ſhall be, (*f*) our life is yet hid, and (*g*) our inheritance is laid up for us. A Prince that is haply bred up in a great diſtance from his future kingdom in another Realm, & that amongſt enemies, where hee ſuffers one while a danger, another a diſgrace, loaded with dangers and diſcontents, though by the aſſurance of bloud, by the Warrant of his fathers owne hand and ſeale hee may

b Rom. 8.16.
c Rom. 4.11.
d Epheſ. 4.30. Rom. 4.11.
e 1 Joh. 3.2.
f Coloſ. 3.3.
g 1 Pet. 1.4.

be confirmed in the evident right of his ſucceſſion, can hardly yet ſo much as imagine the honour hee ſhall enjoy, nor any more ſee the gold and luſtre of his Crown in the print of the wax that confirmes it, than a man that never ſaw the Sun can conceive that brightneſs which dwelleth in it by its picture drawne in ſome dark colours. We are (*a*) a royall people, (*b*) heires, yea coheires with Chriſt: but we are in a far countree and (*c*) abſent from the Lord, in houſes ruinous and made of clay, in a region of darkneſſe, in a ſhadow of death, in a valley of teares, though compaſſed in with a wal of fire, yet do the waves of ungodly men break in upon us; though ſhip'd in a ſafe Ark, the Temple of God, yet often tos'd almoſt unto ſhipwracke, and ready with *Ionah* to be ſwallowed of a great Leviathan; though protected with a guard of holy Angels, which pitch their tents about us, ſo that the enemy without cannot enter, yet enticed often out, and led privily but voluntarily away by the enchanting luſts, the Dalilahs of our owne boſome. The kingdome and inheritance we expect is hid from us, and we know no more of it, but onely this, that it paſſeth knowledge. Onely the aſſurance of it is confirm'd by an infallible patent, Gods owne promiſe, and that made firme by a ſeale coloured with that bloud, and ſtamped with the image of that body which was the price that bought it. What remains then, but that where the body is, thither the Eagles flie, where the treaſure is there the heart be alſo, that wee groan after

(*a*) 1 Pet. 2. 9.
(*b*) Rom. 6. 17.
(*c*) 2 Cor. 5. 6.

James 1. 14.

Epheſ. 3. 9.

after the revelation of the ſonnes of God, when the vaile of our mortality ſhall be rent, the mud-wall of the fleſh made ſpirituall and tranſparant, the ſhadowes & reſemblances of the Sacraments aboliſhed, the glaſſe of the creature removed, the riddle of our Salvation unfolded, the vapours of corruption diſpelled, the patience of our expectation rewarded, and from the power of the ſpirit within, and the preſence of Chriſt without, ſhal be diffuſed on the whole man a double luſtre of exceeding abundant glory. The hope and aſſurance of this is it which in thoſe holy myſteries of Chriſts Supper we receive, which if received without dependance and relation on that glory which they foreſhadow, & on that body which withall the merits of it they obſignate, doth no more good than the ſeale of a King without any grant or patent whereunto it ſhould be joyned, in which there is no profit beyond the bare wax, and much danger in trifling with ſo ſacred a thing.

Chap. IV.

Whence Sacraments derive their value and being, namely from the Author that inſtituted them.

But why are not the inſtruments more glorious where the effects are ſo admirable? whence is it that there ſhould lie ſo much power in the narrow room of ſo ſmall and common elements? It had been worth the

creating of a new creature, to be made the pledge of a new Covenant; the first fruits are of the same nature with their crop, & earnest useth to be paid in coine of the same quality with the whole after-sum. If then Sacraments are the earnests of our glory, why are not the faithfull in stead of eating a morsell of bread, taken up with St. *Paul* into the third heavens? why are they not in stead of drinking a sip of wine transformed with their Saviour, and have with *Stephen* a vision of him at the right hand of the Father? how discursive is foolish pride when it would prescribe unto God? vaine man who undertakest to instruct thy maker in stead of praising him? to censure his benefits when thou shouldst enjoy them? wilt thou not receive salvation without thine owne counsell? or art thou so fooliſh as to conceive nothing precious without pompe? and to judge of the things conveighed by the value, and quality of the instrument that conveighes it? tell me then, why it is that water a vulgar element is held in a Cesterne of lead, and thy wine a more costly liquor, but in a vessell of wood? Tell mee the reason why that wax which in the shop haply was not priz'd at a penny, should by cleaving unto a small parcell of parchment bee valuable unto a million of money? Tell me why should that clay, which while it lay under foot was vile and dishonourable dirt, when it was applyed by Christ unto the eye of a blinde man, be advanc'd unto the condition of a precious & supernaturall salve? Is not even in works of Art, the skil of the

Iohn 9. 6.

work-

workman more eminent in the narroweſt & unfitteſt ſubjects? Are not the Iliads of *Homer* more admirable in a Nut-ſhell than in a Volume? do not Limmers ſet the higheſt value on their ſmalleſt draughts? (a) and is there not matter of admiration, & aſtoniſhment in the meaneſt & moſt vulgar objects? And what madneſſe is it then by thoſe reaſons to undervalue faith, which are the arguments to confirme it? as if the power of an Agent were not there greateſt where the ſubject on which hee worketh doth conferre leaſt, as if the weakneſſe of the element did not adde unto the wonder of the Sacrament. If it were an argument of Chriſts miraculous power to feed five thouſand with ſo few loaves, why ſhould not the miracle of his Sacrament bee equall which feedes the whole Church with ſo ſlender elements? certainly they who any way diſeſteeme the ſeeming meaneſſe and emptineſſe of the Sacrament, entertaining but low and vulgar conceits thereof, ſtumble at that ſame ſtone of fooliſhneſſe, by which the Gentiles fell from their ſalvation. But wilt thou needs know both the reaſon why we uſe no other Sacraments, and why theſe carry with them ſo much vertue? one anſwer reſolves both: It is the Majeſty of the ſame King that coynes his money, and that values it; he that frames a private mint, or impoſeth another rare, is in both eqnally a Traitor; in the former by ſtealing the Kings authority, in the other by altering it: the ſame Author did both inſtitute the Sacrament and value it; from the ſame

a *Senec. naturalium quaſt. Aug Ep. 3. Ambroſ. Hexam. lib. 6. c 6. Chryſoſt. Hom. 12. ad pop. Antioch. Tertul. de Baptiſ. c. 2. & contra. Marc. l. 5. c. 5.*

Vide Ambroſe de Sacrament. lib. 4. cap. 4.

same power did it receive the necessity of its being, and the efficacy of its working. In covenants or conveyances the articles and instruments may be haply drawne by some Lawyer, but the confirmation of them by hand and seale, are ordinarily performed by the men themselves who are interessed in them. A Secretary may write the letter, but his Lord will himselfe subscribe and seale it. Thus the patent of Gods Covenant hath been drawn out for the benefit of Gods Church by many selected and inspired instruments, unto whom God did dictate so much of his will by divine suggestion, as his pleasure was to acquaint and edifie his Church withall. But when hee comes to confirm this his gift by hand and seale, behold then an immediate presence of his owne; then comes Gods owne finger, that is in the phrase of Scripture, (*a*) his spirit to write as a witnesse in the soule; and then doth God stretch out his own hand, and reach unto us that Supper which is the *seale* to obsignate unto the senses the infallible truth of those covenants, and our evident interest in those benefits, which were before proclaimed in the patent of his word. The (*b*) Apostle delivered nothing as it were by a second hand to the Corinthians, but what hee had formerly received from the Lord. Divine things are unto us (*c*) deposited, we must first be *receivers*, before *deliverers*.

a Math. 12. 28. Luke 11. 20.

b 1 Cor. 11. 23.

c 1 Tim. 1. 11. 1 Tim. 6. 20.

CHAP.

CHAP. V.

Inferences of practice from the Author of this Sacrament.

HEre then we see, first both the absurdity and the wickednesse of a will-worship when the same man who is to performe the obedience shall dare to appoint the laws, implying a peremptory purpose of no farther observance than may consist with the allowance of his owne judgment. Whereas true (*d*) obedience must bee grounded on the *majesty* of that power that *commands*, not on the *Iudgment* of the subject, or *benefit* of the precept impos'd: divine laws require obedience, not so much from the *quality* of the things commanded (though (*e*) they be ever holy and good) as from the *authority* of him that institutes them. We are all the *servants* of God, and servants are but *living* (*f*) *instruments*, whose property it is to be governed by the will of those in whose possession they are. Wil-worship, and services of superstition, well they may flatter (*g*) God, they do not please him. He that requires us to deny our selves in his service, doth therein teach us that his commands stand rather in feare, than in need of us; in *fear* of our boldnesse lest we abuse them, not in *need* of our judgmēts to polish or alter them. The conquest of an enemy against the prescript of his Generall cost a Roman Gentleman his life, though his owne father were the

d *Vid. Tert. de pœniten. c. 4. & August. de Civ. Dei. l. 1. c. 26. & de Gene. ad lit. lib. 8. c. 12.*

e Rom. 7. 12.

f *Arist. Polit. lib. 1.*

g *Plutarch. de superstitione.*

δεσπότου μὲν ἐστὶ μόνον τὸ ἐπιτάττειν, δουλῶν δὲ τὸ πείθεσθαι. *Chrys. in Rom. 1 Hom. 2.*

Judge. The killing of a Lyon contrary to the eſtabliſh'd Lawes of the Kings hunting (though it were onely to reſcue the King himſelf, whoſe life was ſet upon) coſt a poore *Perſian* the loſſe of his head. The over-wiſe induſtry of the Architect in bringing not the ſame, but a fitter piece of timber than he was commanded to the Romiſh Conſul, was rewarded with nothing but the bundle of rods. So jealous & diſpleaſed are even men themſelves to have their owne Lawes undervalued by the private Judgments of thoſe who rather interpret than obey them. And therefore even thoſe men who erected the fabricks of ſuperſtition and will-worſhip, have yet ever endevoured to derive the originall of them on ſome divine revelations. And that great Roman Captaine *Scipio*, ever before the undertaking of any buſineſſe, was wont firſt to enter the Capitoll, and pretend a conſultation with the Gods touching their allowance of his intended deſignes, grounding all his attempts, and governing all his actions by the ſuppoſed unerring Judgment of their Deities. And generally in all the Roman ſacrifices the Miniſter or ſervant was to attend a command before he was to ſtrike the beaſt that was offered. Horrible then, and more then heatheniſh is the impiety of thoſe who mixing humane inventions and ceremonies of their owne unto the ſubſtance of theſe ſacred myſteries, and impoſing them as divine duties with a neceſſity of abſolute obedience, doe by that means wrench Chriſts own divine prerogative out of his owne hands, and make themſelves,

Liv. lib. 8.

Briſſon de Reg. Perſ. lib. 1.

A Gell. l. 1. c. 13

Cyprian cont. Demetrianum.

Numa, apud Liv. lib. 1.

Semper Agatne rogas, nec niſi juſſus agis. Ovid. *Faſt. l. 2.*

ſhall

shall I say co-founders and joynt authors of his Sacraments? nay rather indeed the destroyers of them: since as hee that receives otherwise than Christ requires, receives not Christ but rather damnation; so hee that gives otherwayes than Christ institutred doth not indeed give Christ, but an Idoll of his owne making. 1 Cor. 11.

Secondly, wee see here with how great reverence we ought to approach Gods Temple, to receive these deep mysteries of Salvation, which it pleas'd Christ in his owne person to institute, and with his owne presence to exhibit unto the Church: was a beast slaine for touching the Mount, and shal not a man of beastly and vile affections, be punished for touching that Table where the Lord is present? was *Moses* to put off his shooes at that bush which represented Gods power, and must not we shake off our earthly and corrupt desires at those mysteries which represent his mercy? were *Nadab* and *Abihu* destroy'd before the Lord for offering strange fire at his Altar, and shall we plead immunity if we present strange soules, and a false faith at his Table? was *Adam* thrust out of Paradise for his sin in eating of the Tree of knowledge; and shall we escape if we sin in eating of the bread of life? even unto the institutions of mortall men, though often in their substance needlesse, in their observance difficult, and in their end not much beneficiall, so long as they keep within the compasse of indifferent things, there is requir'd not onely our obedience, but our reverence. The Word of God, Heb. 12. 20.

though delivered unto us in earthen veſſells, by men of like, weak, and fraile affections with our ſelves; yet becauſe of that native pretiouſneſſe which reſides in it, & of the derived glory which it brings from the ſpirit that revealed it, is ſo far to be honor'd, as that the veſſels that bring it are to be had in high eſtimation, even for their works ſake: But the Sacraments are not either of humane authority, as are poſitive Lawes, nor of divine inſpiration unto holy men, as were the Scriptures, but they are by ſo much the more the immediate effects of divine power, by how much they are inſtituted without the leaſt concurrence of any other inſtrument; being reach'd out firſt unto the Church of God by that immaculate and precious hand, wch was it ſelf preſently ſtretcht forth on the Croſſe to embrace the wearie and heavy laden. Let us not then venture to receive ſo ſacred things with unwaſhen hands, as matters of meere cuſtome, faſhion, or formality: But let us looke unto that high authority that ordain'd them, on that holy mouth that bleſſed them, on that arm of mercy that exhibits them; being ever aſſur'd that as Chriſt hath one hand of mercy and redemption which reacheth forth life to the worthy receiver, ſo hath he another of juſtice & power ready to avenge the injuries and contempt that ſhall be done to his owne holy inſtitution.

Thirdly, we ſee here the honourable condition of the faithfull, in that they not onely receive Chriſt, and all the benefits of his merits and actions, but all this they receive from his own hands.

For

For we may not think that the actions of Christ in looking up and blessing, and breaking, and giving, were meerly temporary, locall, or confined actions, terminated only to the present company that were then with him. Certainly as the Apostles were then the representative Church, so was that a representative action, the vertue and effect whereof descends, and passeth through all successions of the Church. The arme of the Lord is not shortned or any way shrunke that it cannot still exhibit what then it did. If he can so lengthen the arme of faith in us, as to reach as far as heaven to embrace him, hee can as well stretch out his owne arme of mercy from heaven to present that unto us which he did unto his disciples. It was an admirable and unexpected honour that was shewed to *Mordecay* when the royall Crown and the Kings owne apparell was put upon him, though by the service of wicked *Haman*: But Christ doth not onely bestow on us his Kingdom in the Sacrament (which seales unto us our inheritance with him) nor doth only invest us with his owne meritorious Purple Roabs, his red garments from *Bozrah* (the garments of innocency and of unity) but doth all this with his owne immediate hand; so that our honour must needs be so much greater then was *Mordecays*, by how much the roabs of Christ are more royall than the Persian Kings, and his person more sacred than was wicked *Hamans*.

Hester. 6. 10.

1 Pet. 1. 9. Rom. 8. 17.

Chap. VI.

Of the Circumstances of the Institution, namely the Time and Place.

AND as the *Author*, so the *Circumstances* of the Institution do not a little adde unto the excellency of this Sacrament: first for the circumstance of *Time*; It was the same night wherein he was betrayed: in the evening and after Supper. *In the evening* or night, a time fit to prefigure a passion, and eclipse, his especially who was the Sunne of righteousnesse, and the light of the World; a passion that brought darknesse on the very fountaine of light, the Sun, even in the mid-day: *In the evening*, to note that now the fulnesse of time was come, wherein Christ was to accomplish the redemption of the World. *In the evening* or twylight when the Passeover was celebrated, learne from the condition of the time the nature as of that Legall, so in some sort of this Evangelicall Sacrament; it is but a shadow and darke representation of that light which shall bee revealed. It hath but the glimmerings, and faint resemblances of that mercy which redeemed us, of that glory which expecteth us. *In the evening* at the eating of the Paschall Lambe, to note that Christs active obedience to the commands of the Law went together with his passive obedience to the curse and penalty of the Law. He first cele-

1 Cor. 11. Matth. 26. 20.

Chrysost. in Matth. 26.

Exod. 12. 6.

Chrysost. Tom. 5 serm. 80. de proditione Iudæ.

celebrated the Passover that therein hee might testifie his *performance* of the Law, and then he instituted his own Supper, that therein he might prefigure his *suffering* of the Law. *In the evening* after the Passeover, to signifie the abolishing both of the Evening, and the Passeover, the plucking away of *Moses* his vail, of all those dark and misty prefigurations of that light, which was within a few dayes to rise upon the World. Hee would first celebrate the Passeover, and there nullifie it, to make it appeare unto the World that he did not therefore abrogate that holy ordinance, because he oppugn'd it, but because he fulfill'd it, and therefore to the substance he joyns the shadow, the Lamb of the *Iewes*, to the Lamb of God, the true Sacrifice, to that which was typicall, that the brightnesse of the one, might abolish and swallow up the shadow of the other. *In the evening* at the time of unleavened bread, to signifie that we also (it is the inference of the Apostle) should keep our feast not with the leavened bread of malice, or of wickednesse, but with the unleavened bread of sincerity and truth. That wee should not venture to play the hucksters with so divine and pure mysteries, by adulterating them with either the mixture of humane inventions, or with the mud of our owne sinful affectiōs. *In the evening* at the time of Supper, to note the most willing and ready; yea, the forward and greedy resigning himselfe into the hands of bloudy and cruell men; to signifie that unto him it was meat and drink not onely to doe, but

Id sacrificium successit omnibus Sacramentis veteris Testamenti. Aug. Civ. Dei. l. 17. 6. 20.

καθάπερ ζωγράφοι ἐν αὐτῷ πίνακι τὴν σκιὰν γράφουσιν καὶ τοῦτο τὴν ἀλήθειαν τῶν χρωμάτων *Chrysost.*

1 Cor. 5. 7.

2 Cor. 2. 17.

John 4.

but to ſuffer his Fathers Will. *In the evening* of that ſame night, wherein he was betrayed to give firſt a warrant unto his Church, of his approaching paſſion, which, though ſo intolerable for the quality and burthen of it, that it could not but amaze his humanity, and draw from him that naturall and importunate expreſſion of the deſire he had to decline it, yet in theſe elements did he aſcertaine the Church; that as hee came to drinke of the brook in the way, ſo hee ſhould not ſhrinke from drinking the very bittereſt part of it.

1 Cor. 11.

Matth. 26. 29.

Pſalme 110.

And ſecondly, *in the night wherin he was betrayed*, to fore-arme his poor diſciples with comfort againſt the preſent loſſe of him, and againſt all that anguiſh which their tender hearts muſt needs ſuffer at the ſight of that bloudy and ſavage uſage, which *Iudas* and the *Iewes* would ſhew towards their Maſter. And therefore in theſe elements hee acquaints them with the nature and quality of his paſſion, that it ſhould be as Bread to ſtrengthen, and as Wine to comfort the faint-hearted, to confirme the knees that tremble, and the hands that hang down. Thirdly, it was the night wherein hee was betrayed, to let us underſtand that theſe words were the words of a dying man, & therfore to be religiouſly obſerved, and that this Sacrament was the worke of a dying man, and therefore in its nature a gift or Legacy. In his life time he gave his Church, his Word, and his Miracles, he went about doing good, but now in his paſſion hee beſtowed that which

Vid. Au. de unitate Eccl. c. 11. Chryſoſt. in 1 Cor. 11. Pleriq; mortales poſtrema meminere. Cæſ. apud Sal. in Cat. vid. Auguſtin, epiſt. 118, prope finem.

which added weight and value, to all his other gifts himſelfe. Other men uſe to bequeath their bodies to the earth, from whence it came, but Chriſts body was not to ſee corruption, and therefore he bequeath'd it unto the Church. It was his body by his hypoſtaticall and reall, but it is ours by a myſticall and ſpirituall union. Whatſoever fulneſſe is in him, of it have we all received; whatſoever graces and merits flow from him as the head, they trickle downe as farre as the skirts of his garment, the meaneſt of his choſen: the paines of his wounds were his, but ours is the benefit; the ſufferings of his Death were his, but ours is the mercy; the ſtripes on his back were his, but the balme that iſſued from them ours; the thornes on his head were his, but the Crowne is ours; the holes in his hands and ſide were his, but the bloud that ranne out was ours: in a word, the price was his, but the purchaſe ours. The corne is not grinded, nor baked, nor broken for it ſelfe; the grape is not bruiſed nor preſſed for it ſelfe; theſe actions rather deſtroy the Nature of the elements than perfect them; but all theſe violations that they ſuffer are for the benefit of man. No marvaile then if the Angels themſelves ſtoop & gaze upon ſo deep a myſtery, in which it is impoſſible to decide whether is greater the Wonder or the Mercy.

Acts 2. 27.

Joh. 1. 16.

Sciuit (Latro) quòd illa in corpore Chriſti vulnera non eſſent Chriſti vulnera ſed Latronis. Ambroſ. de ſancto Latrone. Serm. 44.

If wee look unto the *Place* where this Sacrament was celebrated, even there alſo ſhall wee finde matter of meditation, for wee may not thinke that two Evangeliſts would be ſo exPlace.

Matth. 14. 15. Luke 22. 12.

presse and punctuall in describing the place, if there were not some matter of consequence to be observed in it. First then it was a borrowed room, he that had no hole where to lay his head in, had no place where to eate the Passeover. We may not then expect in Christs new Supper any variety of rich and costly dishes; as his Kingdom is not, so neither is his Supper of this World. It was not his purpose to make our worship of him a chargeable service, and to enjoyne us such a table as should fix our thoughts on the meats rather than on the substance which they resembled. He knew that where the senses were overcharg'd, faith lyes unexercis'd: and therefore he proportion'd his Supper both to the quality of his owne estate, which was poore, and to the condition of our weaknes, apt, (as the Church after in her love-feasts found) to be rather tempted than edified in too much variety of outward meates. It was likewise an upper roome, to note the dignity and divinenesse of this Sacrament, and that property of lifting up the hearts, wch it should work in the receivers of it. Our thoughts and affections while conversant about these mysteries should not lie groveling on the earth, but should be raised unto high and noble contemplations. And this particular of the place may seeme to have been immitated by the Churches, in placeing the Lords Table, and celebrating the Lords Supper in the Chancell or upper roome of the Temple; besides, it was a spacious and great roome, and so it should be, for it was a great Sup-

Matth. 8.20. διδασκόμεθα ἐν τευθενότι οὐκ εἶχεν ἐκείαν ἀφωρισμένην ὁ Χρίστος. *Chrysost. Tom. 5. Serm. 80.*

Jude vers. 12.

Sursum corda Aug. de dono perse ver. Hieron. ad Hedib. quæst. 2. Cypri. de Orat. Dominica. Cyr. catech myst.

Supper, the Supper of a King. The diſciples were then the type and repreſentative of the whole Catholick Church; which was now by them to be begotten unto God, and therefore the Chamber muſt needs be a reſemblance and Modell of the whole World throughout which the ſound of Chriſts Name, and the memory of his paſſion, ſhould in his Supper be celebrated untill the end of all things, and then no marvaile if it were a great Chamber. Laſtly, it was ready ſpread, fitted, trimmed, and prepared. So ſacred a myſtery as this may not be exhibited in an unfitted, or uncleane place, much leſſe received into a corrupt and unprepared ſoule. The body of Chriſt was never to ſee corruption, and therfore it will never be mixt with corruption. It lay firſt in a cleane wombe, it was after buried in a virgin Sepulcher; it then was taken into the brighteſt heavens, and it ſtill reſides in molten and purified hearts. He that had the purity of a Dove, will never take up the lodging of a Crow. Here then we ſee from theſe circumſtances with what reverence and preparation, with what affection and high eſteeme we ſhould receive theſe ſacred myſteries. The gift of a dying friend (though of contẽptible value) is yet greatly prized for the memory of the donor; for though the thing it ſelfe be ſmall, yet is it the pledge of a great love. The words of a dying man, though formerly vile and vaine, are for the moſt part ſerious and grave; how much more precious was the gift of Chriſt, who is the Almoner of Al-

Debetur maximo operi hæc veneratio, ut noviſſimum ſit authorque ejus ſtatim conſecrandus. Plin. Paneg.

mighty God, and whose onely businesse it was to give gifts unto men: how much more sacred were his last words, who all his life time spake as never man spake. The very presence of a dying mane stamps on the minde an affection of feare and awe, much more should the words and gifts of him who was dead and is alive againe. Certainly he hath a flinty soule whom love as strong as death, and death the worke of that love cannot melt into a sympathy of affection. In summe, the Time of this Sacrament was a time of passion, let not us be stupid; it was a time of Passeover, let not our soules be unsprinkled; it was a time of unleavened bread, let not our doctrine of it, be adulterated with the leaven of heresie, nor our soules in receiving, tainted with the leaven of malice, it was the time of betraying Christ, let not our hands againe play the *Iudas* by delivering him unto Jewish and sinfull souls, which will crucifie againe unto themselves the Lord of glory; let not us take that precious bloud into our hands rather to shed it, than to drinke it, and by receiving the body of Christ unworthily, make it as the sop was to *Iudas* even as an harbenger to provide room for Satan. Again the place of the Sacrament was a high Room, let not our souls lie sinking in a dungeon of sin; it was a great room, let not our souls be streightned in the entertaining of Christ; it was a trimmed roome, let not our soules be sluttish and uncleane, when then the King of glory should enter in: but as the Author of those mysteries was holy by a fulnesse

Eph. 4. 7, 8, 11.

Can. 8.

neſſe of grace, the elements holy by his bleſſing, the time holy by his ordination, and the place holy by his preſence; ſo let us by the receiving of them be transformed as it were into their nature, and be holy by that union unto Chriſt, of which they are as well the inſtrumentall meanes whereby it is increaſed, as the ſeales and pledges whereby it is confirm'd.

Chap. VII.

Of the matter of the Lords Supper, Bread and Wine, with their Analogy unto Chriſt.

WE have conſidered the Author or efficient of this Sacrament, & thoſe circumſtances which were annexed unto its Inſtitution: we may now a little conſider the eſſentiall parts of it, and firſt the elements, or matter of which it conſiſteth, conſecrated bread and wine: it neither ſtood with the outward poverty of Chriſt, nor with the benefit of the Church to inſtitute ſuch (a) ſumptuous & gawdy elements as might poſſeſſe too much the ſenſe of the beholder, and too little reſemble the quality of the Saviour. And therefore hee choſe his Sacraments rather for the fitneſſe, then the beauty of them, as reſpecting more the end, than the ſplendor or riches of his Table, and intended rather to manifeſt his divine power in altering poore elements unto a pretious uſe, than to exhibit any carnall pompe in ſuch delicious

a *Non ad elaborata impenſis & arte convivia populi invitantur. Cypri.*

fare as did not agree with the ſpiritualnes of his Kingdome. Though he be contented out of tenderneſſe toward our weakneſſe to ſtoop unto our ſenſes, yet he will not cocker them as in his reall and naturall body, (*b*) ſo in his repreſentative, the Sacrament, a ſenſuall or carnall eye ſees not either form or beauty, for which it may be deſired. Pictures ought to reſemble their originalls, and the Sacrament we know is the picture or type of him who was a (*c*) man of ſorrow, and this picture was drawn when the day (*d*) of Gods fierce wrath was upon him, and can wee then expect from it any ſatisfaction or pleaſure to the ſenſes? this body was naked on the Croſſe, it were incongruous to have the Sacrament of it pompous on the Table. As it was the will of the Father, which Chriſt both glorifies and admires, to reveale unto Babes what hee hath hidden from the wiſe; ſo is it here his wiſdome to communicate by the meaneſt Inſtruments, what he hath denyed unto the choiſeſt delicates: to feed his *Daniels* rather with pulſe than with all the dainties on the Kings Table. And if wee obſerve it, divine miracles take ever the pooreſt and meaneſt ſubjects to manifeſt themſelves on. If hee want an army to protect his Church, Flies, (*d*) & Frogs, (*e*) and catterpillers, and lamps, (*f*) and pitchers, &c. ſhall be the ſtrongeſt ſouldiers (*g*) and weapons he uſeth; the lame (*h*) and the blinde, (*i*) the dumbe, (*k*) and the dead, (*l*) water, (*m*) and clay; (*n*) theſe are materials for his power: ever where thou ſeeſt the inſtruments of God weakeſt,

b Eſa. 53. 2.

c Eſa 53. 3.

d Lam. 1. 12.

d Eſa. 7. 18.
e Exo. 8. 6. 24.
f Judg. 7. 20. Joſh. 6. 4. Judges 15. 15:
g Joel. 2. 25.
h John 5. 3. Matth. 12. 10.
i John 9. 1.
k Matth. 9. 25.
l Matth. 12. 22
m Joh. 2. 7.
n John 9. 6.

eſt, there expect and admire the more abundant manifeſtation of his greatneſſe, and wiſedome; undervalue not then the Bread and wine in this holy Sacrament which doe better reſemble the benefits of Chriſt crucified than any other the choiſeſt delicates. *Bread and wine*, the element is double to encreaſe the comfort of the faithfull, that by (*a*) two things wherein it is impoſſible for God to deceive, wee might have ſtrong conſolation who have laid hold upon him. The (*p*) dream is doubled ſaid *Ioſeph* to *Pharaoh*, becauſe the thing is certaine: and ſurely here the element is doubled too that the grace may be the more certaine. No marvell then if thoſe men who deny unto the people the certainty of grace, deny unto them likewiſe theſe double elements; ſo fit is it, that they which preached but a halfe comfort, ſhould adminiſter likewiſe but a half Sacrament. Secondly, *Bread and Wine*. In (*c*) the Paſſe-over there was bloud ſhed, but there was none drunken: yea that fleſh which was eaten was but once a yeare. They (*d*) who had all in types, had yet their types as it were imperfect. (*e*) In the fulneſſe of time came Chriſt, and with or (*f*) in Chriſt came the fulnes of grace, & of his fulneſs do we receive in the Goſpel, which the Jews only expected in the promiſe, that (*g*) they without us might not be made perfect: theſe things (*h*) have I ſpoken ſaith Chriſt, that your joy might be ful: the fulneſſe of our Sacrament notes alſo the fulneſſe of our ſalvation, and of his ſacrifice who is able (*i*) perfectly to ſave thoſe that come unto God

o Heb. 6. 18.

p Gen. 41. 32.

c *Lex eſum ſanguinis prohibet, Evangelium præcipit ut bibatur. Cypr. de cœna Dom.*

d *Vid. Ambr. To 4 lib. de iis qui initiantur. c. 9.*

e Gal. 4.

f Col. 1. 19. & 2. 9.

g Heb. 11. 40.

h John 15. 11.

i Heb. 7. 15.

God by him. Thirdly, *Bread and Wine*, common, vulgar, obvious food (wine with water being the onely known drink with them in those hot countries) amongst the Jewes a lamb was to be slain, a more chargeable and costly Sacrament, not so easie for the poore to procure; and therefore in the Sacrifice for purification, the (*k*) poor were dispenc'd with, and for a Lamb offered a paire of Pigeons. Christ now (*l*) hath broken downe that partition-wall, that wall of inclosure which made the Church as a (*m*) garden with hedges, and made onely the rich, the people of the Jews capable of Gods Covenants and Sacraments; now that Gods Table hath crummes aswell as flesh, the Dogs, the Gentiles eat of it too; the poorest in the world is admitted to it, even as the poorest that are do shift for bread, though they are not able to provide flesh. Then the Church was a (*b*) fountaine sealed up, but in Christ there was a (*c*) fountaine opened for transgressions and for sins. Fourthly, *Bread and Wine*, Bread (*d*) to strengthen, and wine to comfort. All temporall benefits (*e*) are in divine Dialect called Bread, it being the staffe (*f*) of life, and the want of which though in a confluence of all other blessings causeth famine (*g*) in a Land. See here the abundant sufficiency of Christs passion; It is the universal food of the whole Church which sanctifieth al our blessings, without which they have no relish nor comfort in them. Sin and the corrupt nature of man hath a venomous quality in it to turne all other good things into poyson, unlesse corrected by this ant idote,

k Lev. 12.8.

l Ephes. 2. 14.

m Cant. 4.12.

a Matth.15.27

b Cant.4.12.

c Zech.13.1.

d Psal.104.19.

e Matth.11.6. Gen.18.5,8.

f Lev. 26. 26.

g Amos 8. 11.

antidote, this bread of (*b*) life, that came downe from heaven. And well may it be called a bread of life, in aſmuch as in it reſides a power of tranſelementation, that whereas other nouriſhments doe themſelves turne into the ſubſtance of the receiver, this quite otherwiſe transformes and aſſimilates the ſoule unto the Image of it ſelfe: whatſoever faintneſſe we are in, if we hunger after Chriſt he can refreſh us; whatſoever feares oppreſſe us, if like (*a*) men oppreſt with feare we thirſt and gaſp after his bloud, it wil comfort us; whatſoever weakneſſe either our ſinnes or ſufferings have brought us to, the ſtaffe of this bread will ſupport us; whatſoever ſorrowes of mind, or coldneſſe of affection doe any way ſurprize us, this wine, or rather this bloud (in (*b*) which onely is true life) will with great efficacy quicken us. If we want power, we have the power (*c*) of Chriſts Croſſe; if victory, we have the victory (*d*) of his Croſſe; if triumph, we have the triumph (*e*) of his Croſſe; if peace, we have the peace (*f*) of his Croſſe; if wiſdome, we have the wiſdome (*g*) of his Croſſe. Thus is Chriſt crucified a Treaſure (*h*) to his Church, full of ſufficient proviſion both for neceſſity and delight. Fiftly, *Bread and Wine*, both of parts homogeneall, and alike; each part of Bread, bread; each part of Wine, wine; no crum in the one, no drop in the other, differing from the quality of the whole. O the admirable nature of Chriſts bloud to reduce their affections and the whole man to one uniforme and ſpirituall nature with it ſelfe.

b John 6.

a Ariſt. probl.

b Lev. 17. 11.

c 1 Cor. 1. 23.
d 1 Cor. 15.
e Col. 2. 15.
f Col. 1. 20.
g 1 Cor. 1. 23.
h Col. 2. 3.

Insomuch that when we shal come to the perfect fruition of Christs glorious Body, our very bodies likewise shall be spirituall (i) bodies; spirituall in an uniformity of glory, though not of nature with the soule. (a) Sins commonly are jarring and contentious; one affection struggles in the same soule with another for mastery; ambition fights with malice, and pride with covetousnesse, the head plots against the heart, and the heart swells against the head; reason and appetite, will & passion, soule and body, set the whole frame of nature in a continuall combustion, like an (b) unjoynted or broken arme, one faculty moves contrary to the government or attraction of another, and so as in a confluence of contrary streams and winds, the world is whirl'd about in a maze of intestine contentions. But when once we become (c) conformable unto Christs death, it presently makes of (d) two one, and so worketh peace, it slayeth that hatred and war in the members, & reduceth all unto that primitive harmony, unto that uniforme spiritualnesse, which (f) changeth us all into the same Image from glory to glory. Sixtly, *Bread and Wine* as they are homogeneal, so are they (g) united together, & wrought out of divers particular graines, and grapes into one whole lump or vessell: and therefore (h) bread and bloud even amongst the Heathen were used for emblemes of leagues, friendship, and Marriage, the greatest of all unions. See the wonderfull efficacy of Christ crucified to fodder as it were, & joynt all his members into one body by love, as they

i 1 Cor. 15.

a *Scelera dissident. Senec.* James 4. 1.

b *Arist. Eth. l. 3.*

c Phil. 3.

d Eph. 2. 15, 16

f 2 Cor. 3. 18.

g *Vid. Cyp. l. 1. Epist. 6.*

h *Vide Gul. Stock. in Antiq. Convival.*

they are united unto him by faith. They are built up as (*i*) living ſtones through him who is the chiefe corner ſtone, elect and precious unto one Temple; they are all united by love, by the (*k*) bond or ſinewes of peace unto him who is the (*l*) head, and transfuſeth through them all the ſame vitall nouriſhment; they are all the (*m*) flock of Chriſt reduc'd unto one fold by that one chiefe (*n*) Shepheard of their ſoules, who came to gather thoſe that wandred either from him in life, or from one another in affection. Laſtly, *Bread and Wine*, ſever'd and aſunder: that to bee eaten, this to be drunken; that in a loafe, this in a cup: It is not the bloud of Chriſt running in his veines, but ſhed on his members that doth nouriſh his Church. Impious therefore is their practice, who powre Chriſts bloud as it were into his body again, and ſhut up his wounds, when they deny the Cup unto the people under pretence that Chriſts body being received, the bloud by way of concomitancy is received together with it: and ſo ſeale up that precious Fountaine which he had opened, and make a monopoly of Chriſts ſacred wounds, as if his bloud had been ſhed onely for the Prieſt, and not as well for the people; or as if the Church had power to withhold that from the people of Chriſt which himſelfe had given them.

i 1 Pet. 2. 5, 6.

k Eph. 4. 16. *l* 1 Cor. 12.

m John 10.

n 1 Pet. 5. 4.

Chap. VIII.

Practicall inferences from the Materials of the Lords Supper.

HERE then wee ſee firſt, in as much as theſe Elements are ſo neceſſary and beneficiall to that life of man, with what appetite we ſhould approach theſe holy myſteries, even with hungry and thirſty ſoules, longing for the ſweetneſſe of Chriſt crucified. Whereſoever God hath beſtowed a vitall being, hee hath alſo afforded nouriſhment to ſuſtaine it, and an inclination and attractive faculty in the ſubject towards its nouriſhment. Even the new-borne babe by the impreſſion of nature is moved to uſe the breaſts before hee knows them. Ephes. 2. Now we which were dead in ſinnes hath Chriſt quickned, and hath infuſed into us a vitall principle, even that faith by which the juſt do (*a*) live; which being inſtilled into us, Chriſt beginneth to be formed (*b*) in the ſoule, and the whole man to be made conformable (*c*) unto him. Then are the parts organized and fitted for their ſeverall works; there is an eye with *Stephen* to ſee Chriſt, an eare with *Mary*, to heare him; a mouth with *Peter*, to confeſſe him; a hand with *Thomas*, to touch him; an arme with *Simeon*, to embrace him; feet with his Diſciples, to follow him; a heart to entertaine him, and bowells of affection to love him. All (*d*) the members are weapons of righteouſneſſe; and thus (*e*) is the new man, the

a Hab. 2. Gal. 2. 20.

b Gal. 4. 19.

c Phil. 3. 10.

d Rom. 6. 19.

e Epheſ. 4. 24.

new

new (*f*) creature perfected. Now he that left not (*g*) himſelfe amongſt the heathen without a witneſſe, but filled even their hearts with food and gladneſſe, hath not certainly left his owne choſen without nouriſhment, ſuch as may preſerve them in that eſtate which he hath thus framed them unto. As therefore new (*b*) Infants are fed with the ſame nouriſhment and ſubſtance of which they conſiſt; ſo the ſame Chriſt crucified, is as the cauſe and matter of our new birth, ſo the food which ſuſtaineth and preſerveth us in it: unto whoſe body and bloud there muſt needs bee as proportionable an appetite in a new Chriſtian, as there is unto (*i*) Milk in a new Infant; it being more nouriſhable than Milke, and faith more vitall to deſire it then nature. And all this ſo much the rather, becauſe he himſelfe did begin unto us in a more bitter Cup. Did hee on his Croſſe drink (*k*) Gal and Vinegar for me, & that alſo made infinitely more bitter by my ſinnes, and ſhall not I at his Table drinke Wine for my ſelfe, made infinitely ſweet with the bloud which it conveighes? Did he drinke a Cup (*l*) of bitterneſſe and wrath, and ſhall not I drinke the Cup of bleſſing? (*m*) Did he eate the bread of affliction, & ſhall not I eat the bread of life? Did hee ſuffer his Paſſion, and ſhall not I enjoy it? Did he ſtretch out his hands on the Croſſe, and ſhall mine be withered and ſhrunken towards his Table? Certainly it is a preſumption that hee is not onely ſick but deſperate, who refuſeth that nouriſhment which is both food to ſtrengthen,

f Cor. 5.17.
g Acts 14. 17.

b Clem. Alex. Paed. l. 1. cap. 6

i 1 Pet. 2. 2.

k Pſal. 69. 21

l Mat. 26. 39. Mat. 20. 23.

m 1 Cor. 10. 16

and Physick to recover him. Secondly, the benefit of Christ being so obvious as the commonnesse, and so sufficient as the properties of these Elements declare, we see how little we should be dismaid at any, either inward weaknesses and bruises of minde, or outward dangers & assaults of enemies, having so powerfull a remedy so neere unto us: how little we ought to trust in any thing within our selves, whose sufficiency and nourishment is from without. There is no created substance in the world but receives perfection from some other things; how much more must man who hath lost his own native integrity goe out of himselfe to procure a better estate, which in vaine he might have done for ever, had not God first, (if I may so speak) gone out of himselfe, humbling the divine nature unto a personall union with the humane? And now having such an *Immanuel* as is with us, not onely by assuming us unto himselfe in his Incarnation, but by communicating himselfe to us in these sacred Mysteries: whatsoever weaknesse dismayes us, his body is bread to strengthen us; whatsoever waves or tempests rise against us, his wounds are holes to hide and shelter us: what though sin be poyson, have wee not here the bread of Christ for an Antidote? What though it be red as Skarlet, is not his bloud of a deeper colour? What though the Darts of Satan continually wound us, is not the issue of his wounds the balme for ours? Let me be fed all my dayes with bread of affliction, and water of affliction, I have another bread,

bread, another Cup, to ſweeten both. Let Satan tempt me to deſpaire of life, I have in theſe viſible and common Elements, the Author of life made the food of life unto me. Let who will perſwade me to truſt a little in my owne righteouſneſſe, to ſpie out ſome gaſpings & faint reliques of life in my ſelfe; I receive in theſe ſignes an alſufficient Saviour, and I will ſeek for nothing in my ſelfe when I have ſo much in him. Laſtly, wee ſee here both from the example of Chriſt who is the patterne of unity, and from the Sacrament of Chriſt which is the Symboll of unity, what a conſpiracy of affections ought to be in us, both between our owne, and towards our fellow-members. Think not that thou haſt worthily received theſe holy myſteries, till thou finde the image of that unity which is in them, conveighed by them into thy ſoule. As the breaking of the bread is the Sacrament of Chriſts Paſſion, ſo the aggregation of many graines into one maſſe ſhould be a Sacrament of the Churches unity. (*a*) What is the reaſon that the bread & the Church ſhould be both called in the Scripture by the ſame name? The bread (*b*) is the body of Chriſt, and the (*c*) Church is the body of Chriſt too? Is it not becauſe as the bread is one Loafe out of divers cornes, ſo the Church is one body out of divers Beleevers; that the repreſentative, this the myſticall body of the ſame Chriſt? Even as the Word, (*d*) and the Spirit, (*e*) and the faithfull, (*f*) are in the Scripture all called by the ſame name of ſeed, (*g*) becauſe of that aſſimilating

a 1 Cor. 10. 17.

b 1 Cor. 11. 24.

c 1 Cor. 12. 27.

d Mat. 13. 19.

e 1 John 3. 9.

f Mat. 13. 38.

g Διὰ τὴν συναγωγὴν καὶ διαπλασιασμόν. *Iſid. Pelus.*

ting vertue, whereby the one received, doth transforme the other into the similitude and nature of it self. (*b*) If the beams of the Sun, though divided and distinct from one another, have yet a unity in the same nature of light, because all partake of one native and originall splendor: if the limbes of a Tree, though all severall, and spreading different wayes, yet have a unity in the same fruits, because all are incorporated into one stock or root: if the streames of a River, though running divers wayes, doe yet all agree in a unity of sweetnesse and cleerenesse, because all issuing from the same pure Fountain: why then should not the Church of Christ, though of severall and divided qualities & conditions agree in a unity of truth and love, Christ being the Sunne whence they all receive their light, the Vine (*l*) into which they are all ingrafted, and the Fountaine (*m*) that is opened unto them all for transgressions and for sins?

h *Cyprian de unit. Eccles.*

i James 3. 13. Rom. 11. 16.
l John 15. 1.
m Zach. 13. 1.

Chap. IX.

Of the Analogie and proportion between the holy Actions used by Christ in this Sacrament, and Christ himself who is the substance of it.

IT followes now, that we enquire farther into the nature of this holy Sacrament, which will be explained by considering the Analogy, fitnesse, and similitude between the signes, and the things signified

nified by them, and conferred or exhibited together with them, which is Chriſt the Lord. Now, this Analogie or fitneſſe as it hath beene in ſome generall manner expres'd in the nature or quality of the elements ſubſtantially or phyſically taken; ſo more expreſſely and punctually is it propos'd unto us in thoſe holy (*a*) *actions* which doe alter it in the uſe, and make it a *Sacrament*. And firſt wee finde that Chriſt *took the bread and Wine, and bleſſed it*, and *gave thankes*, and ſo *conſecrated* it, or ſet a part unto a holy or ſolemne uſe, which is the reaſon why Saint *Paul* calls it a *Cup of Bleſſing*; ſo that unto the Church it ceaſeth (*c*) to bee that which nature had made it, and begins to bee that unto which the bleſſing had conſecrated it: In like manner did the eternall Son of God aſſume into the ſubſiſtence of his owne infinite perſon, the whole nature of man, the body & the ſoule, by the vertue of which wonderfull union notwithſtanding the properties of the divine nature, remaine abſolutely intranſient and uncommunicable unto the humane; yet are there ſhed from that inexhauſtible fountain many high and glorious endowments, by which the humanity under this manner of ſubſiſtence is (*d*) anoynted, conſecrated, (*e*) ſealed, and ſet apart for that work of incomprehenſible love and power, the redemption of the world: and ſecondly, as the Bread is taken by us from Chriſt in the nature of a gift, he brake it and gave it to his Diſciples; ſo is the humane nature taken by Chriſt from the

a *Cypr. de Cæn. Tertul. cont. marc. l.* 1. *c.* 23. *b* Mat. 26. 26. Luke 22. 19. 1 Cor. 10. 16.

c *Ambroſ. lib. de iis qui initiantur c.* 9. *& de Sacramentis l.* 1. *c.* 5. *& l.* 4. *c.* 4. *Juſtin Martyr in Apolog.* 2.

d Eſa. 61. 1. Luke 4. 18. Heb. 1. 9.

e John 6. 23.

Father as a gift, (*f*) from the good pleasure of God. Thirdly, as the taking of the Bread by Christ did alter only the *manner* of its being, the *operation*, and *efficacy*, the dignity and *use*, but no way at all the element or *nature* of the Bread. Even so the taking of the humane body by Christ did confer indeed upon it many glorious effects, and advance it to an estate far above its common and ordinary capacity (alwayes yet reserving those defects and weaknesses which were required in the œconomy, and dispensation of that great work for which he assumed it) but yet he never alter'd the essentiall and naturall qualities of the body, but keep it still within the measure and limits of the created perfection which the wisdome of God did at first share out unto it. Lastly, (to come neerer to the Crosse of Christ) as he did by prayer and thanksgiving consecrate these elements unto a holy use; so did he immediately before his passion (of which this is the Sacrament) make that consecratory (*g*) prayer and thanksgiving which is registred for the perpetuall comfort of his Church.

Matt. 11. 27. Matt. 28. 18. Philip. 2. 9. John 5. 26.

g John 17.

The second *action* is the *breaking* of the Bread and *powring* the Wine into the Cup, which doth neerely expresse his crucified Body: where (*b*) the joynts were loosed, the sinewes torne, the flesh bruised and pierced, the skin rent, the whole frame violated by that straining and razing, and cutting, and stretching, and wrentching, which was used in the crucifying of it, & by the (*i*) shedding of that precious bloud which stop'd the issue

b Psal. 22. 14.

i *Sanguinis fluxum defusâ venulâ revocamus. Tertul. cont. Gnost. c. 5.*

sue and flux of ours. It were infinite & intricate to spin a Meditation into a controversie, about the extent and nature of Christs passion: but certainly, whatsoever either *Ignominy*, or *Agony* his body suffered (which two I conceive to comprize all the generalls of Christ crucified) are if not particularly expressed, yet typically and sacramentally shadowed and exhibited in the Bread broken, and the Wine powred out.

The third Action was the *giving*, or delivering of the Bread and Wine: which first evidently expresseth the nature & quality of Christ crucified, with those benefits which flow from him, that they are freely bestowed upon the Church, which of it selfe had no interest or claime unto any thing save death. Secondly, we see the nature of Christs passion, that it was a free, voluntary, and unconstrained passion: for though it be true that *Iudas* (*a*) did betray him, & *Pilate* deliver him to bee crucified: yet none of this was the giving of Christ, but the selling of him. It was not for us, but for money that *Iudas* deliver'd him, it was not for us, but for feare that *Pilate* deliver'd him: (*b*) but God deliver'd the Son, and the Son deliver'd himselfe with a most mercifull and gracious will to bestow his death upon sinners, and not to get, but to bee himselfe a price. The Passion then of Christ was most freely undertaken (*c*) (without which free-will of his owne, they could (*d*) never have laid hold on him) and his death was a most free and voluntary expiration, his life was not wrentched nor wrung

a August. Vid. Tom. 8. in Psa. 93. & Tom. 9. tract. 7. in ep. Iohannis.

b Rom. 8. 32. Acts 2. 23. Gal. 4. 4.

c Gal. 2. 20.
d Eph. 5. 12. Phil. 2. 7. John 19. 11.

from him, nor ſnatch'd or torne from him by the bare violence of any forraine Impreſſion; but was with a loud voyce (arguing nature not brought to utter decay) moſt freely (e) ſurrendred and (f) laid down by that power which did after re-aſſume it. But how then comes it to paſſe that there lay a neceſſity (g) upon Chriſt of ſuffering, which neceſſity may ſeem to have enforc'd and conſtrain'd him to *Golgotha*, in as much as hee himſelfe did not onely ſhrinke, but even teſtifie his diſlike of what he was to ſuffer by a redoubled prayer (h) unto his Father, that that Cup might paſſe from him? doth not feare (i) make Actions involuntary, or at leaſt derogate & detract from the fulneſſe of their liberty? and Chriſt did feare, (k) how then is it that Chriſts Paſſion was moſt voluntary though attended with neceſſity, feare and reluctance? ſurely it was moſt voluntary ſtill, and firſt therefore *neceſſarie* becauſe *voluntary*, the main and primitive reaſon of the neceſſity, being nothing elſe but that immutable will which had fore-decreed it. Chriſts death then was neceſſary by a *neceſſity of the event*, which muſt needs come to paſſe after it had once been (l) fore-determined by that moſt wiſe will of God, which never uſeth to repent him of his counſells; but not by *a neceſſity of the cauſe*, which was moſt free and voluntary. Againe, *neceſſary* it was in regard of the *Scriptures*, whoſe truth could not miſcarry, in regard of the *promiſes* made of him, which were to be performed, in regard of prophetical *predictions* which were to be fulfilled

e John 10. 11. 17, 18. *Auguſtin. Tom. 9. tract at. 31. in Iohan. & tract. 47. & de trinitate l. 3. cap. 13. Tertul. in Apolog. cap. 21. Cyprian de cœna Dom. non neceſſitate, ſed obedientia urgetur ad mortem, & lib. de dup. martyr.*

f Heb. 8. 3. Mark 8. 31. Luke 24. 7. 26. 46.

g Matth. 26. 39

h *Ariſtot. Eth. lib. 3, cap. 1.*

i Heb. 5. 7.

k Act. 2. 23.

l Acts 2. 23.

fulfilled, in regard of typical *prefigurations*, which were to bee abrogated, and seconded with that substance which they did fore-shadow, but no way necessary in opposition to Christs wil, which was the first mover into wch both this necessity and all the causes of it are to be finally resolv'd.

And then for the feare and reluctance of Christ, no marvell if hee who was in all things like unto us, had his share in the same passions and affections likewise though without sin. But neither of these did any way derogate from the most free Sacrifice which he himselfe (*m*) offered once for all, inasmuch as there was an absolute submission of the inferiour to the higher will, and the inferiour it selfe, shrunke not at the obedience, but at the paine. To explaine this more clearely, consider (*n*) in Christ a double Will, or rather a double respect of the same Will. First, the *naturall* Will of Christ, whereby hee could not but wish well unto himselfe, and groan after the conservation of that being, whose anguish and dissolution did now approach; whereby he could not upon the immediate burden of the sin of man, and the wrath of God but (*o*) feare, and notwithstanding the assistance of Angels (*p*) drop downe a sweat, (*q*) as full of wonder as it was of torment, great drops of bloud, and then no marvell if we hear, *Father if it be possible let this Cup passe from me*. But then again consider not the naturall, but the *mercifull will* of Christ by which he intended to appease the wrath of an offended, and by any other unsatisfiable God, the removall

m Heb. 9.14.
n *Vid. Hooker l.5. sect.48.* and Doctor *Field* of the Church *lib.* 1. *c.* 18,

o Heb. 5.7.
p Luke 22. 43.
q Luk. 22. 44.

of an unsupportable curse, the redemption of his own, & yet his fellow creatures, the giving them accesse unto a father, who was before a consuming fire; in a word, the finishing of that great worke which the Angels desire to looke into, and then wee finde that hee did freely lay downe his life, and most *willingly* embraced what hee most *naturally* did abhorre. As if Christ had said (if we may venture to paraphrase his sacred words) Father thou hast united me to such a nature, whose created and Essentiall property it is to shrink from any thing that may destroy it, and therfore if it be thy Wil let this Cup passe from me: But yet I know that thou hast likewise annoynted me to fulfill the Decree of thy love, and to the performance of such an office, the dispensation whereof requires the dissolution of my assumed nature, and therefore not as I, but as thou wilt. So then both the desire of preservation was a naturall desire, and the offering up of his Body was a free-will offering. And indeed the light of nature hath required a kinde of willingnesse, even in the Heathens bruit Sacrifices. And therefore the beast (*s*) was led, & not haled to the Altar; and the strugling of it, or flying & breaking from the Altar, or bellowing and crying was ever counted ominous and unhappy. Now our Saviour Christs willingnesse to offer up himself is herein declared, in that he opened (*t*) not his mouth; in that he suffered such a death, wherein he first did beare (*u*) the Crosse before it bore him, in that he dehorted (*x*) the women that followed

(*s*) *Macrob. Sat. l.3.c.5. Plin. l.8.c.45. Suet. in Galba. c.19. Valer. Max. l.1. c.6. Plut. symp. l.8.c.8.*

(*t*) 1 Pet.

(*u*) John 19.17.

(*x*) Luke 23.28.

lowed after him to weep, or expresse any passion of unwillingnesse for his death. Thus did he in his passion, and still doth in his Sacrament really, perfectly, and most willingly give himselfe unto his Church. In so much as that the Oyle of that unction which consecrated him unto that bitter worke, is called an Oyle (y) of gladnesse. So then Christ freely offereth both in himselfe originally, and in his Sacraments Instrumentally, all grace sufficient for nourishment unto life, to as many as reach forth to receive or entertaine it.

y Heb. 1. 9.

CHAP. X.

Of the fourth Action, with the reasons why the Sacrament is to be eaten and drunken.

THE fourth and last Action made mention of in this Sacrament, is the *eating* of the Bread, and the *drinking* of the Wine, after wee have taken them from the hands of Christ: to signifie unto us, that Christ crucified is the life and food of a Christian that receiveth him. Here are the degrees of faith: first wee take Christ, and then wee eate him. There are none that finde any nourishment or relish in the bloud of Christ, but those who have received him, and so have an interest, propriety, ad title to him. Hee must first be ours, before we can taste any sweetnesse in him; ours first in *possession* and *claime*, and after ours in *fruition* and comfort.

comfort. For all manner of ſweetneſſe is a conſequent and effect of ſome propriety which we have unto the good thing which cauſeth it; unto the which the neerer our intereſt is, the greater is the ſweetneſſe that wee finde in it. In naturall things we may obſerve, how nothing will bee kindly nouriſhed in any other place or meanes, than thoſe unto which nature hath given it a primitive right and ſympathy. Fiſhes periſh in the aire, and Spice-trees dye and wither in theſe colder Countries, becauſe Nature had denyed them any claime or propriety unto ſuch places. We are all branches, and Chriſt is a Vine: now no branch receiveth juyce or nouriſhment, unleſſe firſt it be inſerted into the ſtock. If we are not firſt ingrafted into Chriſt, and ſo receive the right of branches, we cannot expect any nouriſhment from him. As the name which was written in that white Stone, was knowne unto him only that had it, ſo in theſe myſteries which have the impreſſe and character of Chriſts Paſſion on them; Chriſt is knowne and enjoyed onely by thoſe, who firſt take him, and ſo have a hold and right unto him. But why is it that Chriſt in this Sacrament ſhould be eaten and drunken? Cannot the benefit of his Paſſion be as well conveighed by the eye as by the mouth? It was the joy (a) of *Abraham* that he ſaw Chriſts day, the comfort (b) of *Simeon* that he had ſeen Gods ſalvation, the ſupport (c) of *Stephen* that he ſaw Chriſt in his Kingdome, the faith (d) of *Thomas* that he ſaw his reſurrection; and why is it not enough

John 15.

Revel. 2.

a John 8. 56.
b Luke 2. 30.
c Acts 7. 55.
d John 20. 29.

that

that we see the passiō of Christ in this Sacramēt, wherein he is crucified (*e*) before our eyes? Certainly (*f*) if we look into the Scriptures, we shall find nothing more common, than the Analogy & resemblance betwixt spirituall grace & naturall food. Hence it is that we so often read of [g] *Manna* from Heaven, water from the Rock, trees in Paradise, Apples [i] & Flagons of Christs Spouse, Wisdoms feast [k], & the marriage feast [l], of hungring [m] and thirsting, and sucking of marrow & fatnes, and Milk [n], & Honey, & infinite the like expressions of divine grace: the reasons whereof are many and important; First, to signifie the benefit we receive by Christ crucified, exhibited unto us in his last Supper, by that [o] Analogy and similitude which is betwixt him and those things we eat and drink. Now meats are all either *Phisical, common*, or *costly*, either for the restoring, or for the supporting, or for the delighting of nature; & they have all some of those excellent properties of good [p] which *Aristotle* hath observed, either to conserve nature entire, or to restore it when it hath bin violated, or to prevent diseases ere they creep upon it. And all these benefits do the faithful receive by Christ. First, his body and bloud is an antidote against all infections of sin, or fear of death. When he said, Feare [q] not, it is I. It was an argument of comfort which no temptation could repel. 2ly, it hath a purging and purifying property. The bloud of *Christ* cleanseth us from all sin. Thirdly, it hath a quickning, preserving, & strengthning power. *Christ* [s] is our life, and our

e Gal. 3. 1.
f *vid.* John 6.
g 1 Cor. 10. 3, 4.
i Cant. 2. 5.
k Prov. 9. 2. 5.
l Matth. 22. 4.
m Matth. 5. Psal. 63. 1. Psal. 119. 103. Psal. 42, 1, 2. Psal. 119. 103. Psal. 42. 1, 2. Psal. 119. 131. Esay. 66. 11.
n Esa. 55. 1, 2. 1 Pet. 2. 2. Heb. 5. 12.
o *Vid.* Jackson of justifying faith. Sect. 1. cap. 9.
p φυλάκτικον, θεραπευτικον κωλυτικον τῶν ἐναντίων. *Rhet. lib.* 1. & *Eth.*
q Math. 14, 27.
r 1 Joh. 1. 7.
s Phil. 1. 21.

(t) life is hid with Christ, and Christ liveth in us, and he hath quickened (w) us together with Christ, & we are (a) able to do all things through Christ that strengthneth us. And lastly, it hath a joying and delighting property, I rejoyce (b) in nothing but in the Cross of Christ: I count (c) all things dung that I may win Christ, & I protest[d] by our rejoycing which we have in Christ. Whether we want Physick to cure us, or strong meats to nourish us, or sweet meats to delight us, Christ is unto us all in all, our *health*, our *strength*, our *joy*.

t Col. 3. 3, 4. Ephes. 2. 5.
a Phil. 4. 13.
b Gal. 6. 14.
c Phil. 3. 8. Phil. 4. 4.
d 1 Cor. 15. 31.

Secondly, the Sacrament is eaten and drunken, to signifie the necessity we stand in of Christ crucifi'd: many things there are usefull in the life of man both for delight and profit; beautifull and pleasant objects for the eye; melody & Harmony for the eare; oyntments and odours for the smell; curiosities and luxuriancies of invention for the fancy: but there is no faculty of nature that doth so immediately concur to the support and preservation of the whole man, as the sense of *Tasting*, which is, as it were the Sluce and in-let to life; without which we have not so much as a capacity of that delight, which other objects of an inferior and subordinate nature can afford: even so many things there (e) are wherein the children of God may and ought to take pleasure & solace, even as many as we acknowledge from God for blessing; but there is nothing in the world which is the object and principle of our life, but only Christ: no quality in man, which is the Instrument & Organ of our life, but only a lively & operative faith, by which

e Eccl. 2. 24. 3. 12. 22. 5. 17.

which only we taste (*f*) how gracious the Lord is. The just (*g*) shall live by faith; and I live (*h*) by the faith of the Son of God: and where (*i*) the body is, thither doe the Eagles flie, that they may eate and live.

Thirdly, the Sacrament is eaten and drunken to shew unto us the greedy *desire* which is & ought to be in the hearts of Beleevers towards Christ crucified. There is no one faculty in man will so much put to its utmost for procuring satisfactiō, as this of Tasting if once brought into anguish or straits. Because as death (*k*) in the generall is most terrible, so much more that lingring (*l*) death wch consumes with famine; and therfore no power of nature more importunate & clamorous for satisfaction; no motive stronger to work a love, and attempt a cōquest on any nation, than an experience of such excellent commodities as may from thence be obtained for the relieving of this one faculty. And therefore Almighty God when he would provoke the people to forsake *Egypt*, and comfort them with the newes of a better Countrey, describes it by the plenty that it brought forth; I (*m*) will bring you to a land which floweth with Milk & Honey. And when the people murmured against God in the Wildernesse, all that hatred of *Egypt* which the tyranny of the Land had wrought in them, all the toyle and servitude that was redoubled on them, was wholy swallowed up by the one consideratiō of flesh-pots (*b*) & onions which they there enjoyed. And (*c*) when by Gods appointment spies were sent into *Canaan*, to en-

f *Crede & manducasti. Aug. in Iohan.*
g Heb. 2.
h Gal. 2. 20.
i *Vid. Chrys. in* 1 Cor. *Hom.* 24.

k Παντῶν φοβερωτατον. *Arist.*
l Παντες μὲν ςυγεροὶ θανατοὶ δειλοῖσι βρετοῖσι. Αἰμὼ δ' οἴκτιστον θανέριν καὶ πότμον ἐπιστεῖν. *Hom. Odyss. lib.* 12. *& lib.* 17.

m Exod. 3. 17.

b Exod. 16. 3. Numb. 11. 5.
c Num. 13. 21, 24.

enquire of the goodnes of the Land, their Commission was to bring of the fruit of the Land unto the people, that thereby they might be encouraged unto a desire of it. And we finde how the Roman Emperors did strictly prohibit the transportation of wine, or oile, or other pleasant commodities unto barbarous nations, lest they might prove rather temptations to some mischievous designe, than matters of mutuall intercourse and traffique. No marvell then if the Sacrament of Christ crucified, who was to be the *Desire*(e) *of all Nations*, the desire of whom was not only to transcend and surpasse, but even (after a sort) to nullifie (*f*) all other desires, bee received with that faculty which is the seat of the most eager and importunate desire.

e Hag. 2. 8.

f 1 Cor. 2. 1. Mat. 13. 44, 45. Luke 18. 28. Phil. 3. 7, 8.

Fourthly, we eate and drinke the Sacrament to intimate unto us the conformity of the faithfull unto Christ. As in all the appetites & propensions of natural things we find an innate amity, betwixt the natures that doe so incline towards, or imbrace one another, so principally in this maine appetite unto food, is there ever found a proporton between nature & its nourishmẽt: insomuch that yong (*a*) Infants are nourished with that very matter of wch their substance consisteth. Whatsoever hath repugnant qualities unto nature, she is altogether impatient of it, & is never quieted til one way or other she disburthen her self. And thus it is, and ought to be betwixt Christ and the faithfull; there is a conspiracy (*b*) of affections, motions, passions, desires, a conformity of being

a *Clem. Alex. Pædag. 1. l. c. 6.*

b Rom. 6. 4, 5. Rom 8. 17. 1 Cor. 15 49. 2 Cor. 3. 18. Phil. 3. 10. Phil. 3. 20.

in

in holineſſe, as well as in nature, a ſimilitude, participation, and communion with Chriſt in his death, ſufferings, glory. All other things in the World are very unſuitable to the deſires of faith, nor are able to ſatiate a ſoul which hath taſted Chriſt, becauſe we finde ſomething in them of a different, yea, repugnant nature, unto that precious faith by him infus'd: no man having taſted old wine deſireth new, for he ſaith the old is better: and therefore howſoever the wicked may drink iniquity like water, and role (c) it under their tongues as a ſweet thing; yet the children of God, who have been ſenſible of that venomous quality which lurketh in it, and have taſted of that bread which came downe from Heaven, never (d) thirſt any more after the deceitfull pleaſures, the ſtollen (e) waters of ſin; but no ſooner have they unadviſedly taſted of it, but preſently they feele a war in their bowels, a ſtrugling and rebellion between that faith by which they live, and that poiſon which would ſmother and extinguiſh it, which by the efficacy of faith whereby we (a) overcome the world, is caſt out and vomited up in an humble Confeſſion, and ſo the faithfull do re-gaine their fellowſhip with Chriſt, who as he was by his merits our Saviour unto remiſſion of ſins, ſo is he by his holineſſe our example, and by his Spirit our head, unto newneſſe of life.

Luke 5. 39.

c Job 20. 12.

d John 6. 48. 50, 51.

e John 4. 14.

a 1 John 5. 1.

b 1 Pet. 1. 15. 1 Pet. 2. 21.

Chap. XI.

Of other Reasons why the Sacrament is eaten and drunken, and of the manner of our union and incorporation into Christ.

Fistly, wee eate and drink the Sacrament of Christ crucifie, to signifie that real & neere *incorporation* of the faithfull into Christ their head; for the end of eating is the assimilation of our nourishment and the turning of it into our own nature and substance, what soever cannot be assimilated is ejected: and thus is it between us and Christ; whence it commeth, that we so often read of the (*c*) Inhabitation of Christ in his Church, of his more peculiar presence (*d*) with and in his people, of our spirituall (*e*) ingrafture into him by faith, of those more neare and approaching relations of brother-hood, (*d*) and co-inheritance (*e*) between Christ & us, that mutuall intereſt, fellowship, and society which wee have each to other, with infinite other expressions of that divine & expresseleſſe mixture whereby the faithfull are not only by a cōsociation of affections (*f*) & confederacy of wils, but by a *real* though *mystical union* ingrafted, knit, and as it were joynted unto Christ by the sinew of faith, and so made heires of all that glory & good which in his person was purchased for his members, and is from him diffus'd on them as on the parts and portions of himself: So that it pleaseth Gods spirit (as some (*g*) do observe) so far sometimes to express this

c Ephes. 3. 17.
d Rev. 3. 20. Mat. 10. 8. Ephes. 4. 6. Gal. 2. 20. John 14. 20.
e Rom. 11. 17. John 15.
d John 20. 17. Matth. 25. 40. Marke 3. 35.
e Rom. 8. 17.
f *Affectu consociat & confederat voluntates Cyprian. de Cœna Dom.*
g *Auguſt. de peccat. merit. & remiſſ. l. 1. c. 31. de Geneſi ad lit. l. 11. c. 24. Beza in annotas. ad* Ephes. 1. 23. *Hooker pag.* 306.

this *union* betwixt Chriſt and his Church, as to call the *Church* it ſelfe by the name of *Chriſt*, and and every where almoſt to intereſt (*b*) himſelfe in the injuries and ſufferings of his Church, yea (*i*) to eſteeme himſelfe incompleat and maimed without it. And here this *myſticall unity* between Chriſt and his Church being by eating and drinking ſo expreſſely ſignified, and in the Sacrament ſo graciouſly obſignated unto us, it will not bee impertinent to enlarge ſomewhat on ſo divine a point: whereſoever any thing hath ſo inward a relation and dependancy on ſomething elſe, as that it ſubſiſteth not, nor can retaine that integrity of being which is due unto it, without that wheron it dependeth, there is neceſſarily requir'd ſome manner of *union* between thoſe two things, by means whereof the one may derive unto the other, that influence & vertue whereby it is preſerved: for broken, diſcontinued, and ununited parts receive no ſuccour from thoſe from which they are divided (all manner of activity requiring a contact, and immediateneſſe between the agent and the ſubject.) And this is one prooſe of that omnipreſence and immenſity which wee attribute unto God, whereby he filleth (*b*) all creatures, beſtowing on them all that generall influence and aſſiſtance of his Providence whereby they live, (*c*) and move, and have their being.

But beſides this univerſall preſence of God wherwith he doth equally fil all things by his eſſence, wch were from eternity wrapped up in his power and wiſdome; there is a more ſpeciall preſence

b Mar. 25. 45. *i* Acts 9. 4. *Hooker. l. 5. Sect. 56.*

b Deum namq; ive per omnes terraſque tractuſq; maris Cœlumque profundum Vir. vid. Hugo vict. de Sacrament. l. 1 par. 2. c. 17. Pſa. 138. Eſa. 6. Amos 9. 1. 3. Ier. 23. 24.

c Acts 17. *Vid. Aug. de Geneſi ad lit. li. 4. c. 12. & confeſ. lib. 1. cap. 2, 3.*

sence & union of his unto the creature; according as he doth in any of them exhibit more expresse Characters of his glorious Attributes: In which sense he is said to be in (d) heaven, because he doth there more especially manifest his power, wisdom, and majesty; in (e) the soft and still voyce, because there his lenity was more conspicuous, in the burning bush, (f) and in the light cloud, because in them his mercy was more expres'd; in the Mount *Sinah* (g) because there his (h) terror was especially declared. According unto which different diffusions of himself on the creature & dispensation of his attributes, God (without any impeachment of his immensity) may bee said to be absent, to depart, & to turn away from his creature, as the words are every where in the Scriptures used. Thus is God united to the creature in Generall, by the right of a Creator, upholding (i) all things by his mighty word, without the participation whereof they could not but be annihilated and resolved into their first nothing: but besides, there is a more distinct and nobler kinde of union unto his more excellent creature, man: for as there are some things which partake only of the vertue and efficacy, others which partake of the Image and nature of the Sun; as the bowels of the earth receive onely the vertue, heat and influence, but the beame receives the very Image and form of it, light: so in the creatures, some partake of God only as an agent, as depending on his eternal power from whence they did originally issue, and by which they do now still subsist, and so receive

d Psal. 103. 19. Matth. 6. 9.

e Exod. 3.

f Exod. 34. 5.

g Exod. 19. 18.

h *Vid. Tertul. adver. Praxeam. E. 23. & Aug. epist. 3. ad Volus.*

i Heb. 1. 3.

ceive only ſome common impreſſions & ſoot prints of divine vertue, whereby they declare[k] his glory, others partake of the Image[l] of God, of the divine[m] nature as St. *Peter* ſpeaks, and receive from him thoſe two ſpeciall properties wherein principally conſiſts the Image of God, *holineſſe* and *happineſſe*; that giving perfection to our working, and this to our being, (which two ſatisfie the whole compaſſe of a created deſire) and ſo declare his love; ſome acknowledge God as their Maker, others as their Father, in them is dependance and gubernation only, in theſe is cognation and inheritance. The bond of this more ſpeciall union of the reaſonable creature unto God, was originally the Law of mans creation, which did preſcribe unto him the forme and limits of his working and ſubordination unto God, which knot he by his voluntary averſation violating and untying, there did immediately enſue a diſ-union between God and man; ſo ſayes the Prophet, *your ſins* (u) *have ſeparated between you and your God*. Now as the parts of a body ſo long as they are by the naturall bonds of joynts and ſinewes united to the whole, doe receive from the fountaines of life, the heart & the brain, all comfortable ſupplies for life and motion, which are due unto them; but being once diſſolved and broken off, there then ceaſeth all the intereſt which they had in the principall parts: ſo as long as man by obedience to the Law, did preſerve the union between God and him intire, ſo long had he an evident participation of al thoſe graces ſpirituall, which were requiſite to the holineſſe and happineſs of ſo noble a creature: but

k Pſal. 19. 1.
l Epheſ. 4. 24.
m 2 Pet. 1. 4.

u Eſa 59. 2.

having once transgressed the Law, and by that meanes broken the knot, he is no more posses'd of that sweet illapse and influence of the spirit, which quickneth the Church unto eternal life; but having united himselfe unto another head, and subjected his parts unto another Prince, even the Prince (*x*) that ruleth in the children of disobedience, he is utterly destitute of all divine cómunion, an alian (*y*) from the Common-wealth, and by consequence from all the privileges of *Israel*, a stranger from the covenant of promise, unacquainted with, yea unable to conceive aright of spiritual things, quite shut (*z*) out from the Kingdome; yea without God in the world. And thus far we have considered the several *unions* wch are between the creatures either in generall as creatures, or in particular as reasonable, & God consider'd in the relation of a *Creator*, which wil give great light to understand both the manner and dignity of this *mystical & evangelicall union* betwixt the Church and Christ consider'd under the relation of a *Redeemer*, by whom we have re union (*a*) and accesse to the Father; in whom only he hath accepted (*b*) us again, and given unto us the adoption of children. Now as in the union of God to the creatures, we have before observed the differences of it, that it was either generall unto all, or speciall unto some, in which he did either more expressely manifest his glory, or more graciously imprint his Image: so also in the union of Christ unto us, we may observe something generall, whereby hee is united to the whole man-kinde, and something speciall whereby he is united unto his Church, and that

x Ephes. 2.2.
y Ephes. 2.12.
z 1 Cor. 2.14.
a Revel. 22.15
b Eph. 2.13.18
Eph. 1. 5,6.

that after a double manner; either common unto the whole viſible aſſembly of the Chriſtians, or peculiar & proper unto that inviſible company who are the immediate members of his myſticall body.

Firſt, then (c) all man-kinde may be ſaid to be in Chriſt, in as much as in the myſtery of his incarnation hee tooke on him the ſelfe ſame nature, which maketh us to be men, and whereby hee is as properly man as any of us, (d) ſubject to the ſame infirmities, liable and naked to the ſame dangers & temptations, moved by the ſame paſſion, obedient to the ſame Lawes with us, with this onely difference, that all this was in him ſinleſſe and voluntary, in us ſinfull and neceſſary.

Secondly, beſides this, there is a farther *union* of Chriſt unto all the profeſſors of his truth in knowledge and explicite faith, which is by a farther operation infuſing into them the light of truth, and ſome generall graces which make them ſerviceable for his Church; even as the root of a tree will ſometimes ſo far enliven the branches as ſhall ſuffice unto the bringing forth of leaves, though it ſupply not juyce enough for ſolid fruit: for whatſoever graces the outward profeſſors of Chriſtianity doe receive, they have it all derived on them from Chriſt; who is the diſpencer of his Fathers bounty, and who enlightneth every man that commeth into the world.

Thirdly, there is a more ſpeciall & neare *union* of Chriſt to the faithful, ſet forth by the reſemblances of building, (e) ingraſture, (f) members, (g) marriage, (h) & other the like ſimilitudes in the Scriptures,

c *Vnius naturæ ſunt vitis & palmites propter quod cum eſſet Deus, cujus naturæ non ſumus factus eſt homo ut in illo eſſet vitis humana natura cujus & nos omnes ſalmites eſſemus. Auguſt. Tom. Tract. 80. Iob.*

d *Eſuriens ſub diabolo, ſitiens ſub ſamaritide, ſtens Lazarum, anxius uſque ad mortem. Tert. de carn. Chriſti. 6. 9. & adver. Praxeam. c. 27.*

c 1 Pet. 2. 4. Eph. 2. 15. 5. 1 Cor. 3. 16.
d John 15. 5.
e Eph. 4. 15, 16. 1 Cor. 12. 12.
f Eph. 5. 32. Pſal. 45. 2 Cor. 11. 2.
g John 4. 14. John 6. 51.

tures, whereby Christ is made unto us the originall, and well-spring of all spirituall (*h*) life and motion, of all fulnesse (*i*) and fructification (*k*). Even as in naturall generation, the soule is no sooner infus'd and united, but presently there is sense and vegetation derived on the body: so in spirituall new birth, as soone as Christ is formed (*l*) in us as the Apostle speaks, then presently are wee quickned (*m*) by him, and all the operations of a spirituall life, sense of sin, vegetation, and growth in faith, understanding and knowledge of the mystery of godlinesse, taste and relish of eternall life, begin to shew themselves in us. Wee (*n*) are in Christ by grace, even as by nature we were in *Adam*. Now (*o*) as from *Adam* there is a perpetuall transfusion of originall sinne on all his posterity, because we were all then not onely represented by his person but contained in his loynes: so from Christ, who on the Crosse did represent the Church of God, and (*p*) in whom we are, is there by a most speciall influence transfus'd on the Church, some measure (*q*) of those graces, those vitall motions that incorruption, purity, and holinesse, which was given to him without measure; that hee alone might be the Author (*r*) and originall of eternall salvation, the consecrated Prince (*s*) of glory to the Church: from which consecration of Christ, and sanctification of the Church, the Apostle infers a union between Christ and the Church; for he that sanctifieth and they that are sanctified are of one. And all this, both *union* or association with Christ, and *communion* in those heavenly graces which

b John 14.19. 1 John 5. 12.
i John 1.16.
k John 15.5.
l Gal. 4.19.
m Ephes. 2.5. Col. 2. 20.
n Rom. 5.12. 15.17,18,19. 1 Cor. 15. 22. 45. 49.
o *August. Enchirid. cap. 26. & Epist. 23. ad Bonifatium. Traxit reatum qui unus erat in illo à quo traxit, & Test. de testim. Anim c. 3.*
p *Regeneravit hominem in uno Christo ex uno Adam generatum. August. Epist. 23.*
q John 1.16.
r Heb. 5. 5.
s Heb. 2.10,11

which by ſpirituall influence from him are ſhed forth upon all his members, is brought to paſſe by this meanes originally, becauſe (*t*) Chriſt and we do both partake of one and the ſelf-ſame ſpirit, which ſpirit conveighes to the faithful, whatſoever in Chriſt is communicable unto them. For as the members naturall of man are all conſerv'd in the integrity & unity of one body, by that reaſonable ſoul which animates, enlivens, and actuates them, by one ſimple and undivided information, without which they would preſently fall aſunder and moulder into duſt: even ſo the members of Chriſt are all firmly united unto him, and from him receive all vitall motions, by meanes of that common Spirit, which in Chriſt *above meaſure*, in us according to the *diſpenſation* of Gods good will, worketh one and the ſelfe-ſame life and grace; ſo that by it, we are all as really compacted into one myſticall body, as if we had all but one common ſoule. And this is that which we beleeve touching our (u) *fellowſhip with the Sonne*, as St. *Iohn* cals it; the cleare & ample (*x*) apprehenſion whereof is leſt unto that place where both our union and likeneſſe to him, and our knowledge of him ſhall bee made perfect.

Sixtly, *we eate* and *drink* the Sacrament of Chriſts Paſſion, that thereby we may expreſſe that more cloſe and ſenſible *pleaſure* which the faithfull enjoy in receiving of him. For there is not any one ſenſe whoſe pleaſure is more conſtant and expreſs, then this of Taſting: the reaſons whereof are manifeſt. For firſt it followes by the conſequence of

t Rom. 8.9.

u 1 John 1.3.

x *Nam & nunc eſt in nobis, & nos in illo; ſed hoc nunc credimus, tunc etiã cognoſcemus: quamvis & nunc credendo noverimus, ſed tunc contemplando noſcemus; Auguſt. Tom. 9. Tract. 75. in Iohn.*

oppoſites, that that faculty when fully ſatisfied muſt needes bee ſenſible of the greateſt pleaſure, whoſe penury and defect brings the extreameſt anguiſh on nature: For the evill of any thing being nothing elſe but an obliquity and aberration from that proper good to which it is oppos'd; It muſt needs follow, that the greater the extent and degrees of an evill are, the more large muſt the meaſure of that good bee in the diſtance from which that evill conſiſteth. Now it is manifeſt that the evill of no ſenſes is ſo oppreſſive and terrible unto nature, as are thoſe which violate the taſte and touch (which later is ever annexed to the former;) no ugly ſpectacles for the eyes, no howles or ſhreekings for the eare, no ſtench or infection of aire for the ſmell, ſo diſtaſtefull, through all which the anguiſh of a famine would not make a man adventure to purchaſe any food, though affected even with *(a)* noiſome qualities. Secondly, the pleaſure which nature takes in any good thing, is cauſed by the union thereof to the faculty, by meanes whereof it is enjoyed; ſo that the greater the union is, the more neceſſarily is the pleaſure of the thing united. Now there is not any faculty whoſe object is more cloſely united unto it than this of Taſting: in Seeing or Hearing, or Smelling, there may be a far diſtance betweene us and the things that do ſo affect us, but no taſting without an immediate application of the object to the faculty. Other objects ſatisfie though without mee, but meats never content nor benefit till they be taken in. Even ſo is it with Chriſt and the faithfull:

a Morienſq; recepit quas noſſe victurus aquas, &c. vid. Lucan. lib. 4.

many

many things there are which affect them with pleaſure, but they are without, and at a diſtance; only Chriſt it is, who by being and dwelling (*z*) in them, delighteth them. Laſtly, we *eate and drinke* the Sacrament of Chriſt crucified, that therein we may learne to admire the wiſedome of Gods mercy, who by the ſame manner of actions doth reſtore us to life, by which we fell from it. Satan and death did firſt aſſault our eare, and then tooke poſſeſſion of us by the mouth; Chriſt and faith choſe no other gates to make a re-entry and diſpoſſeſſe them. Thus as (*a*) skilfull Phyſitians do often cure a body by the ſame meanes which did firſt diſtemper it, quench heats with heat, and ſtop one flux of bloud by opening another: ſo Chriſt that he may quell Satan at his owne weapons, doth by the ſame inſtruments and actions, reſtore us unto our primitive eſtate by which hee had hurried us down from it. That thoſe mouthes which were at firſt open to let in death, may now much more be open, not onely to receive, but to praiſe him, who is made unto us the Author and prince of life.

z ὁ ἐμῶν. Gal. 4. 19. ὁ ἐν ἡμῖν καρδίαις ὑμῶν. Eheſ. 3. 17.

a *Tertul. cont. Gnoſt. c. 5. Ariſt. Probl. ſect. 1 queſt. 45 & ſect. 3. qu. 26 vid. Auguſt. de Doctrina Chriſtiana li. 1, c. 14.*

CHAP. XII.

Inferences of Practice from the conſideration of the former Actions.

THeſe are all the holy actions we finde to have been by Chriſt and his Apoſtles, celebrated in the great myſtery of this Supper: all other humane acceſſions and ſuperſtructions, that are by the policy of Satan

tan and that carnall affection, which ever labourteth to reduce Gods ſervice unto an outward and pompous g udineſſe, foiſted into the ſubſtance of ſo divine a worke, are all of them that ſtraw (a) and ſtubble, which he who is a conſuming (b) fire, will at laſt purge away. Impotent Chriſt was not that he could not, nor malignant that hee would not appoint, nor improvident that hee could not fore-ſee the needfulnes of ſuch actions, which are by ſome propoſed, not as matter of ornament, comelineſs & ceremony, (a thing left ever arbitrary to the Church) but are obtruded on conſciences (ſwayed with ſuperſtitious pompouſneſſe) for matters ſubſtantiall and neceſſary to be obſerved. As if God, who in the firſt Creation of the world from nothing, did immediately after the work produc'd ceaſe from all manner of further Creations, did in the ſecond Creation of the world from ſinne, not finiſh the worke himſelfe, but leave it imperfect, to be by another conſummated and finiſhed. Certainly whatſoever humane Inventions do claime, direct, proper and immediate ſubſcription of Conſcience, and doe propoſe themſelves as eſſentiall, or integrall, or any way neceſſary parts of divine myſteries; they doe not onely rob God of his honour, and intrude on his Soveraignty, but they doe farther lay on him the aſperſion of an imperfect Saviour, who ſtandeth in need of the Churches concurrence, to conſummate the worke which he had begun. Away then with thoſe Actions of elevation, adoration, oblation, circumgeſtation, mimicall geſtures, ſilent whiſ-

a 1 Cor. 3. 12.
b Heb. 12. 29.

whisperings, and other the like incroachments, in the supposed proper and reall sacrifice of Christ in the Masse, (wherein I see not how they avoyd the guilt of S. *Pauls* fearfull observation: *To crucifie again the Lord of glory, and put him unto an open shame:*) In which things (*g*) as in sundry others they do nothing else, but imitate the carnall ordinances of the Jewes and the Heathenish will-worship of the Ethnicks, who thought rather by the motions of their bodies, than by the affections of their hearts to winde into the opinion and good liking of their Gods. Certainly (*h*) affectation of Pomp, Ceremony, & such other humane superstructions on the divine institution (I alwaies except Ecclesiastical observances, which being imposed for *order*, and used with *decency*, *paucity*, and *indifferency*, are not lawfull only but with respect to the Authoritie which requires them, obligatory also) I say, all other pompous accumulations, unto the substance of Christs Sacrament, are by *Tertullian* made the characters and presumptions of an Idolatrous service. True it is indeed that the Ancients make mention, out of that fervour of Love and Pietie towards so sacred mysteries of Adoration (*i*) at thē, & of carrying (*k*) the remainders of them unto the absent Christians; but as in other things, so here likewise we finde it most true, that things by devout men begun piously & continued with zeale, doe after, when they light in the handling of men otherwise qualified, degenerate into superstition, the form, purpose, end, & reason of their observation being utterly neglected; It being the contrivance of Satan to raise his

g Doct. *Reynold* conference with *Hart. cap.* 8. *divis.* 4. & *Mornay de Eucharist. pag.* 82 *in fol.*

h *Mentior si nō Idolorū solemnia de suggestu & apparatu deq; sūptu fidē & authoritatem sibi extruunt Tert. de Bapt. cap.* 2.

i *Carmen Christi in mysteriis adoramus Ambros. de spirit. sancto. l.* 3. *c.* 12. *Manducant & adorant. Aug. ep.* 120. *c.* 27.

k ἡ διάδοσις καὶ ἡ μετάλυψις τοῖς οὐ παροῦσιν διὰ, τῶν διακόνων πέμπετοι. *Justin. Mar. ap.* 2 *pro Christian.*

Temple after the ſame forme, and with the ſame materialls whereof Gods conſiſteth, to pretend the practice of the Saints for the enforcement of his own Projects, to transforme himſelfe into an Angel (*l*) of light, that he may the eaſier miſlead unſtable and wandring ſoules, and to retaine at leaſt a forme (*m*) of godlineſſe, that he may with leſſe clamor and reluctancy with-draw the ſubſtance. And as in many other things, ſo hath he herein likewiſe abus'd the Pietie of the beſt men, unto the furtherance of his own ends. That *Adoration*, which they in & at the myſteries did exhibit unto Chriſt himſelfe, (as indeed they could not chooſe a better time to worſhip him in) he impiouſly derives upon the creature, and makes it now to be done not ſo much at, as unto the elements, making them as well the terme and object, as occaſion of that worſhip which is due onely to the Lord of the Sacrament: That carrying about & *reſerving* of the Euchariſt, which the primative Chriſtians uſed for the benefit of thoſe, who either by ſickneſſe, or by perſecutions, were with-held from the meetings of the Chriſtians (as (*n*) in thoſe dayes many were) is by him now turned into an Idolatrous circumgeſtation, that at the ſight of the Bread, the people might direct unto it that worſhip which is due only to the perſon whoſe paſſion it repreſenteth, but whoſe honour it neither challengeth nor knoweth; and certainly if we view the whole fabrick either of Gentiliſme or Hereſie, we ſhall obſerve the methods and contrivances of Satan, moſt often to drive at this point, that either under pretence (*o*) of divine

l 2 Cor. 11. 14.

m 2 Tim. 3. 5.

n *Iuſtin. Mart. ut ſupra.*

o *Scriptum. eſt* Matth. 4.

divine truth or under imitation (*p*) of divine Institutions retaining the same materiall actions which God requires, or which the godly have piously, or upon temporary reasons observed, he may convey into the hearts of men his owne poyson, and imprint an opinion of holinesse towards his own devices: for howsoever his power and tyranny have done much mischief to Gods Church, yet his master-piece is that cunning and deceit which the Scriptures (*q*) so often takes notice of.

Secondly, We see here what manner of men we ought to be in imitation of these blessed Actions, that we may be conformable (*r*) unto the death of Christ. First, as he when he tooke these elements, did consecrate them unto a holy use, so we, when we receive them, should first consecrate our selves with thanksgiving and prayer, unto a holy life. For if not only amongst Christians (*s*) but even amongst Heathens (*t*) themselves, it hath bin by the Law of nature receiv'd for a religious custome not to eate their ordinary food without blessing, and prayer; with how much more fervency of prayer should we call upon the name of the Lord, when we take this Cup of salvation, this bread of life, wherein we doe not onely taste how gracious the Lord is, but doe eate and drink the Lord himselfe. And therefore (*u*) the Church hath both at first & since most devoutly imitated our blessed Saviour in consecrating both these mysteries, and their own soules by thanksgiving and prayer, before ever they received the elements from the hands of the Deacons, that so that same pure Wine, that immaculate Blood

p *Vid. Tert. de ceron. mil. c. 15. & de bapt. c. 5. & de præscrip. cap. 40. decons. Praxeam. c. 1. & de spectac. c. 27. & Apol. c. 47. & Iob. stuc. de Antiq. convival. lib. 1. 33. & lib. 3. c. 21.*

q πανουργία 2 Cor. 11. 3. μεθοδείαι, Eph. 6. 11. βάθη, Rev. 2. 24 νοήματα 2 Cor. 2.

r Phil. 3. 10. 1 Pet. 4.

s 1 Cor. 10. 31. 1 Tim. 4. 4. 5. *Non prius discumbitur quã oratio ad deum prægustetur. Tert. Apolog. c. 39.*

t *Inter epulas ubi bene precari mos esset Liv. lib. 39.*

u *Iust. Martyr fuse explicat in Apol. 2. & Tertul. cont. Marc. l. 1. c. 23.*

might be put into pure (x) & untainted veſſels, even into ſanctified and holy hearts, leſt otherwiſe the wine ſhould be ſpilt, and the veſſels periſh. And indeed the Sacrament is ignorantly and fruitleſſely received, if we doe not therein devote, conſecrate, and ſet apart our ſelves unto Gods Service; for what is a Sacrament, but (y) a viſible oath, wherein we doe in conſideration of Chriſts mercies unto us vow eternall allegiance and ſervice unto him againſt all thoſe powers, and luſts which warre againſt the ſoule, and to make our members weapons of righteouſneſſe unto him?

Secondly, as Chriſt brake the *bread* before hee gave it, ſo muſt our hearts before they be offered up to God for a (z) *reaſonable ſacrifice*, be humbled & bruiſed with the apprehenſion of their own demerits, for a *Broken* (a) *& contrite heart, O Lord, thou wilt not deſpiſe*: ſhall we have adamantine and unbended ſoules, under the weight of thoſe ſins which breake the very Rock (b) of our ſalvation, & made the dead (c) ſtones of the Temple to rend in ſunder? Was his body broken to let out his blood, and ſhall not our ſoules be broken to let it in? Was the Head wounded, and ſhall the Ulcers and Impoſtumes remain unlanced? Would not God in the Law accept of any but puſhed, (p) & diſſected, (q) & burned ſacrifices? (r) was his temple (ſ) built of none but cut & hewed ſtones, & ſhall we think to have no ſword (t) of the Spirit divide us; no hāmer (u) of the word break us; none of our droſſe and ſtubble burned (x) up; none of our fleſh (y) beaten down; none of our old (z) man crucified and cut off from us, and yet be ſtill

x Matth. 9. 17. *Vaſa pura ad rem divinam Plaut. in Cap. tiv. Act. 4. ſc. 1.*

y *Sacramentum viſibile Juramentum. Pareus in Heb. 6. 17. vid. Aug. ep. 57 Verbum militari Juramento ſumptum vid. Dempter in Roſin. Antiq. l. 10. cap. 3.*

z Rom. 12. 1.

a Pſal. 51.

b 1 Cor. 10. 4.

c Math. 27. 51.

p Levit. 16. *via Tert. cont. Judæo. cap. 14.*

q Levit. 1. 6.

r Levit. 1. 9.

ſ 1 King. 6. 7.

t Eph. 6.

u Jer. 23. 29.

x 1 Cor. 13. 13.

y 1 Cor. 3. 27.

z Eph. 4. 22. Col. 3. 5. Math. 5. 29, 30.

ſtill living (*a*) ſacrifices, and living (*b*) ſtones in his Temple? whence did *David* (*c*) call on God, but out of the pit and the deepe waters, when his bones (*d*) were broken and could not rejoyce? Certainly we come unto God, either as unto a Phyſitian, or as to a Judge: we muſt needs bring ſoules either full of ſores to be cured, or full of ſins to be condemned. Againe, in that this Rock of ours was *broken*, wee know whither to flye in caſe of tempeſt & oppreſſion, even unto the holes (*e*) of the Rock for ſuccour; To diſclaime our owne ſufficiency, to diſ-avow any confidence in our own ſtrength, to fly from Church treaſures and ſupererrogations, and to lay hold on him in whom were the treaſures, (*f*) the fulnes (*g*) of all grace, (*h*) of which fulnes we all receive; to forſake the private Lamps of the wiſeſt Virgins, the Saints and Angels, which have not light enough to ſhine into anothers houſe; & to have recourſe only unto the Son of righteouſneſſe, the light not of a Houſe, but of the World, who inlightneth every man that commeth into it. Think when thou ſeeſt theſe Elements broken, that even then thou applyeſt thy lips unto his bleeding wounds, and doeſt from thence ſuck ſalvation: That even then with *Thomas* thy hand is in his ſide; from whence thou mayeſt pluck out thoſe words of life, *My God, my God*; that even then thou ſeeſt in each wound a mouth open, and in that mouth the blood, as a viſible (*i*) prayer to intercede with God the Father for thee, & to ſolicite him with ſtronger cryes for ſalvation, than did *Abels* for revenge. Let not any ſins, though never ſo bloody, ſo numberleſſe, deterre

a Rom. 12. 1.
b 1 Pet. 2. 5.
c Pſal. 69.
d Pſal. 51.
e Can. 2. 14.
f Col. 2. 3.
g Col. 1. 19.
h Joh. 1. 16.
i Heb. 12. 24.

terre thee from this precious Fountain. If it be the glory of Christs blood to wash away sin, then is it his greatest glory to wash away the greatest sinnes. Thy *sinne* indeed is the object of Gods *hate*, but the *misery* which sinne brings upon thee is the object of his *pitie*. O when a poore distressed soule, that for many yeares together hath securely weltered in a sinck of numberlesse and noisome lusts, and hath even bin environed with a hell of wickednesse, shall at last, having received a wound from the sword of Gods Spirit, an eye to see, and a heart to feele, and tremble at the terrors of Gods Judgements, shall then I say flye out of himself, smite upon his thigh, cast away his rags, crouch and crawle unto the throne of grace, solicite Gods mercy with strong cries for one drop of that blood which is never cast away, when powred into sinfull and sorrowfull soules, how thinke we, will the bowells of Christ turne within him? How will he hasten to meet such an humbled soule? To embrace him in those armes which were stretched on the Crosse for him, and to open unto him that inexhausted Fountaine, which even delighteth to mix it selfe with the teares of sinners? Certainly, if it were possible for any one of Christs wounds to be more precious than the rest, even that should be opened wide, and powred out into the soule of such a penitent. Yea, if it might possible be, that the sins of all the world could be even throng'd into the conscience of one man, and the whole guilt of them made proper and personall unto him, yet if such a man could be brought to sue for grace in the mediation of Christs

broken

broken body, there would thence iſſue blame enough to cure, blood enough to waſh and to drown them all. Only let not us ſin, becauſe grace abounds, let not us make work for the blood of Chriſt, and goe about by crimſon and preſumptuous ſins, as it were to poſe Gods mercy. The blood of Chriſt, if ſpilt and trampled under foot, will certainly cry ſo much lowder than *Abels* for vengeance, by how much it is the more precious. It may be as well *upon us*, as *in us*. As the vertue and benefit of Chriſts blood is in thoſe that imbrace it unto life and happineſſe, ſo is the guilt of it *upon* thoſe that deſpiſe it unto wretchedneſſe and condemnation.

Thirdly, In that Chriſt *gave* and *delivered* theſe myſteries unto the Church, we likewiſe muſt learn not to ingroſſe our ſelves, or our owne gifts, but freely to dedicate them all unto the honour of that God, and benefit of that Church unto which hee gave both himſelfe and them. Even nature hath made men to ſtand in need of each other, & therefore hath imprinted in them a naturall (*a*) inclination unto fellowſhip and ſocietie, in one common City: by Chriſt we are all made of one City, (*b*) of one houſhold, yea, of one Church, of one Tẽple. (*c*) He hath made us members (*d*) of one body, animated by one (*e*) and the ſame Spirit; ſtones (*f*) of one entire building, united on one & the ſame foundation; (*g*) branches (*h*) of one undivided ſtock, quickned (*i*) by one and the ſame root, and therefore requires from us all a mutuall ſupport, ſuccour, ſuſtentation, and nouriſhment, of each other a kind of traffique and continuall intelligence from part to

a Ariſt. poli. l. 1.

b Eph. 2. 19, 21.

c 1 Cor. 6. 19. 1 Pet. 2. 5.
d 1 Cor. 12. 12.
e 1 Cor. 12. 13. Rom. 8. 11. Eph. 4. 4.
f 1 Pet. 2. 5.
g Eph. 2. 20. 1 Cor. 3. 11.
h Joh. 15. 2.
i Rom. 11. 16, 17, 18.

to part; a union of members by the supply of nerves (*k*) and joynts, that so each may be serviceable unto the whole. The eye seeth not for it selfe, but for the body; and therefore if the eye (*l*) bee simple, the whole body is full of light, for the light of the body is the eye. Nay, God in each creature imprinteth a love of communitie (which is that whereby one thing doth as it were bestow it selfe on another) farre above the private and domestick love, whereby it labours the preservation and advancement of it selfe: from which generall charitie and feeling of communion it comes to passe, that if by any casualtie the whole body of the Universe bee like to suffer any rupture or deformitie (as in the danger of a *vacuum*, which is the contumely of nature) each particular creature is taught to relinquish his own naturall motion, and to prevent the publike reproach, even by forsakeing and forgetting of themselves. Agreeable unto which noble impresse of nature was that Heroicall resolution of *Pompey*, when the safetie of his Countrey depended on an expedition dangerous to his own particular: *It* (n) *is not* (saith he) *necessary for me to live, It is necessary that I goe.* And more honourable that of *Codrus* to dedicate his owne life as a sacrifice for his Countries victory: But yet more honourable that of the blessed Apostle, (*o*) *I count not life deare unto my selfe, that I may finish the Ministery which I have received of the Lord.* But lastly, most admirable was that of the same blessed *Paul* (*p*) & *Moses*, (*q*) whose feeling of communitie transported them not onely beyond the feare,

k Eph. 4. 15.

l Math. 6. 22.

n *Necesse est ut eam, non ut vivam.*

o Act. 20. 24.

p Rom. 9. 3.

q Exod. 32. 32.

feare, but even into a conditionall deſire of their own deſtruction. In mans firſt Creation what was that great endowment of (r) originall righteouſnes, but ſuch a harmony of all mans faculties, as that there was no Schiſme in the Body, no part unſubordinated, or unjoynted from the reſt, but did each conſpire with other unto the ſervice of the whole, and with the whole unto the ſervice of God? And what was the immediate effect of that great fall of man, but the breaking, and (ſ) unjoynting of his faculties, the rebellion of his members each towards other, whereby every facultie ſeeketh the ſatisfaction of it ſelfe, without any reſpect unto the Common Good? And as it bred in man an Enmitie to himſelfe, ſo to his neighbour likewiſe. So long as *Adam* remained upright, his judgement of *Evah* was a judgement of unitie, (u) *Bone of bone*, no ſooner comes ſinne but we heare him upbraid God with the (x) woman that thou gaveſt me, termes of diſlike and enmitie. For the removall whereof we muſt imitate this great example of Chriſt our head, whoſe ſufferings are not only our merit but our (y) example, who denying himſelfe, his owne naturall (z) will, and life, beſtowed himſelfe on us, that we likewiſe might not (a) ſeek every man his owne, but every man the good of another, (b) beſtowing our ſelves on the ſervice & benefit of the Church, and ſo (c) grow up and be built up together in love which is the (d) concinnation, or perfecting of the Saints.

r *Aquin. ſum. parti. 1. quæſt. 95. artic. 1.*

ſ *Zeemannus de Dei Imagine in Hoſ. c. 5.* ὁ ἀνὴρ ἡ πρώτη διὰ Χριστοῦ ἀποστηγμένη τῶν παθῶν· γαῖ ζωὴ· ἡ τοῦ ἁδυμπαθοῦς κρᾶσις τοῦ λογοῦ. *Vide Ariſt. Ethic. l. 3. c. 12.* Καθαιρῆ τὰ παραλελυμένα τῷ σώματι μᾶλλον. *Vide Ariſt. Eth. l. 1. 13.*

u Gen. 2. 23.

x Gen. 3. 13.

y 1 Pet. 2. 21.

z Mat. 26. 29.

a 1 Cor. 10. 24. Phil. 2. 21.

b Phil. 2. 17. Act. 20. 24.

c Epheſ. 4. 15.

d Καταρτισμὸς τῶν ἁγίων. Epheſ. 4. 12.

ence unto a curſed death, we likewiſe ſhould in all our reſpects back unto him, break through all obſtacles of ſelfe-love, or any temptations of Satan, and the world, and though contrary to the bent of our owne deſires, to the propenſion of our owne corrupt hearts, moſt willingly render our obedience unto him, and make him the Lord of all our thoughts. Firſt, for our underſtandings, we ſhould offer them as free and voluntary ſacrifices, ready not onely to yeeld unto truth out of conſtraint, but out of willingneſſe and love to embrace it, not only for the evidence, but for the Author, (*l*) and goodneſſe of it, and thus to reſigne our judgements into Gods hands to be (though never ſo much againſt its owne naturall and carnall prejudices) inform'd and captivated unto all kind of ſaving-knowledge, even to the extirpating of all thoſe preſumptions, pre-poſſeſſions, & principles of corruption which uſe to (*m*) ſmother and adulterate Divine Truth; for there is naturally in the minds of men, (though otherwiſe eagerly purſuing knowledge) a kind of dread and ſhrinking from the evidence of Divine Truths (as each faculty avoydeth too excellent an object) a voluntary and (*n*) affected ignorãce, leſt (*o*) knowing the truth they ſhould ceaſe to hate it; a facultie of making doubts touching the meaning and extent of ſuch truths, whoſe evidence would croſſe the corruptions of our practice, and then a framing of arguments and preſumptions for that part which is moſt favourable and flattering unto nature, a certaine private (*p*) prejudice againſt the luſtre of the moſt ſtrict & practi-

l *Tertul. de pænit. cap. 4.*

m Κακία ἐστὶ φθαρτικὴ ἀρχῆς. *Ariſt. Eth. l. 6.*

n Ἀγνοτάτου προαιρέσεων. *Ariſt. Eth. l. 3. cap. 1.*

2 Pet. 2. 5.

o *Simul ut deſinant ignorare ceſſant & odiſſe Tertul. Apolg. cap. 1.*

p *Domeſtica Indicia Tertul. Apol. cap. 1. Clemens Alex. ſtrom. l. 4. vid. Herald in Tertul. Apol. c. 1.*

practicall principles, a humour of cavilling and disputing (*p*) about those parts of Gods will, which bring with them a more strait obligation on the conscience, a withdrawing the thoughts from acquainting themselves with the more spirituall parts of Divine Truth, under pretence of more important imployments, about scholasticall and sublime speculations. All which doe evidently prove, that there is not in the understanding that willingnesse, to give up it selfe unto God, which there was in Christ to bestow himselfe unto us.

Secondly, for our wills & affections, we should be ready to crosse and bend them against all the noise of corrupt delights, to cut out our right eye, our right hand, to be crucified to the world, to be disposed of by Gods providence cheerfully in any course, whether of passive obedience to have a mind submitting (*q*) unto it, and rejoycing (*r*) in it; or of active obedience to obey him contrary to the streame and current of our naturall desires; though it be to offer (*s*) unto him our *Isaack*, our closest and choisest affection, though to shake off the child that hangeth (*t*) about our neck, to stop our eare to the voice of her that bare us, to throw the wife out of our bosome, when they shall tempt us to neglect God, to spet out the sweetest sin that lies under our tongue, briefly to take under Christs banners the Roman (*u*) oath, to go & do where and whatsoever our great Captain commanded, neither for feare of death, or dread of enemy to forsake service, or resigne weapon till death shall extort it.

Lastly, in that Christ gave his Sacrament, and there-

p *Audaciã existimo de bono divini praecepti disputare. Tertul. de paenit. cap. 4.*

q *Qui perspicit apud te paratã fuisse virtutẽ, reddet pro virtute mercedem. Cyprian de mortal.*

r *Vide Tertul. Apol. c. 49.*

s *Quid faceres si filium jubereris occidere? Cyprian de mortal.*

t *Licet parvulus ex collo pendeat nepos, &c. Hieron. ad Heliodorum.*

u Πειθαρκήσειν καὶ ποιήσειν τὸ προσκαττόμενον ὑπὸ τῶν ἀρχόντων καὶ δυνάμιν. *Vid. Brisson. de formulis l. 4. & Justin. Martyr. Apolog. 2.*

therein himself, the Author (x) and finisher of our
salvation, we learne how to esteeme of our salvati-
on, namely, as of a free &unmerited gift. (y) Christ
was sold by *Judas*, but he was given by God, and
that in the absolute nature of a gift, without so
much as suit or request on our part for him. True
it is, that if man had persisted in the state of his
created integritie, he might after an *improper man-
ner* be said to have merited the glory which he
was after to enjoy, in as much as he was to obtaine
it in the vertue of those legall operations, unto
which he was by the habilities of his own nature,
without the speciall influence of a supernaturall
infused grace, fitted and dispos'd; though even
this was not from (z) the dignity and value of our
work, but from the indulgence of Almighty God,
who would set no higher price on that glory
which he propos'd unto man for the object of his
desires, and reward of his works: for (a) if we goe
exactly unto the first rule of justice, unqualified
with clemency and bountie, it could not possibly
be that God should be bound to requite our la-
bours with eternall blisse, there being so vast a dis-
proportion (b) between the fruition of God an in-
finite Good, and any the most excellent, yet still
limited operation of the creature. For as water in
its owne nature riseth no farther than the spring
whence it first issueth: so the endeavours of na-
ture, could never have rais'd man (without a mix-
ture of Gods mercy) unto an higher degree of
happinesse, than should have been proportionable
to the qualitie of his worke. But now having in

Adam

2 Heb. 12. 2.

y *Deus cogita-
vit salutē qua
redempti su-
mus, Judas co-
gitavit Pretiū
&c. Aug.
Tom. 9. Tract.
7. in Ep. 1. Ioh.*

z *Habemus nos
aliquid Dei sed
ab ipso non à
nobis, sed ex
gratiâ ipsius,
non ex nostrâ
proprietate.
Tertul. Cont.
Hermogi. c. sect.*

a *Vid. Hooker.
Eccl. policia. l. 1.
sect. 11.*

b *Vid. D. Field
of the Church.
l. 2. c. 2.*

Adam utterly diſabled our ſelves to pay that ſmall price, at which God was pleaſed to rate our glory, (*c*) all thoſe who are reſtored thereunto againe, muſt acknowledge both it, and Chriſt the purchaſer of it, as a free gift of Almightie God, by them ſo farre undeſerved, as he was, before the promiſe unknowne and unexpected.

If it be here demanded how ſalvation can be ſaid to be freely given us, when on our part there is a condition requir'd, for the worke whereby we obtain life, is not quite (*b*) taken away but only altred, before it was a legall worke, now an evangelicall; before it was an obedience to the Law, now a beliefe in the promiſe; before (*c*) eat not leſt you dye, now (*d*) eate and you ſhall live: We anſwer, that the hand of the beggar, without which the Almes is no way received, doth not prejudice the free donation therof, that being only the Inſtrument whereby the gift is convayed. The labourer doth not deſerve his wages becauſe he receives it, but he receives it becauſe he hath before deſerv'd it, receiving, convayeth, it doth not merit it. Neither is ſalvation given us for our faith in the vertue of a worke, but only becauſe of that reſpect and relation which it hath unto him who trod the wine-preſſe alone, without any aſſiſting or commeriting cauſe. Even *Adam* in innocency could not be without an aſſent and firme beliefe, that the faithfull God would performe the promiſe of life made and annexed unto the Covenant of works: But this faith could not be the merit of life, but the fruit and effect of merit anteceding; for his performance of the Law,

c *Nec quiſquã dicat meritis operum ſuorum vel meritis fidei ſibi traditam, &c. Aug. ep. 46 ad Valentem.*

b *Evangelium aliud à lege non alienum, diverſum, ſed non contrarium. Tertul. cont. Marcion. lib. 4. cap. 11.*

c Gen. 2. 17.

d Joh. 6. 51.

(in the right whereof he had interest unto glory) preceding, there should immediately from thence have issued, by faith, a pre-possession (as it were) and pre-apprehension of that glory which by vertue of that legall obedience he should have had interest unto; so that it is repugnant absolutely to the nature of faith to be any way the cause meritorious of salvation, it being nothing else but the application and apprehension of that salvation, which in vaine our faith layeth claime unto, unlesse in the right of some anteceding worke either our owne or some others in our behalfe, it be first merited for us. He which beleeves and so by consequence layes hold on life, without a ground preceding for his claime thereunto, is a robber rather than a beleever, and doth rather steale heaven than deserve it, though he is not likely so to speed, (a) for in heaven theeves breake not through nor steale. Again, suppose Faith, in the qualitie of the worke, should merit that, which untill merited can in truth be never by Faith apprehended, yet in as much as nothing can merit for another any farther than as it is his own proper work; Faith therefore being not within the compasse either of naturall or of acquir'd endowments, but proceeding from a supernaturall and infused Grace, it is manifest thateven so, it cannot possibly obtaine salvation by any vertue or efficacy of its own. For as he which bestowes money on his poore friend, and after, for that money sells him Land farre beyond the value of the money which he gave, may be thus farre said rather to multiply & change his gifts, than to receive a price

for

a Math. 6. 20.

Joh. 6. 29.

for them: ſo God beſtowing eternall life on man upon the condition of beleeving, (b) the ability whereunto he himſelfe hath firſt beſtowed, and betweene which life and faith there is an infinite diſproportion of worth, may be ſaid rather to heape his gifts, then to bargaine and compact for them, rather to double his free bountie, than to reward mans impotent merit; unleſſe we take it improperly for the performance of a voluntary debt, (c) wherein it hath pleaſed God in mercy, as it were, to oblige and ingage himſelfe upon condition of our faith.

Neither doe we herein at all make way for that curſed doctrine of Socinianiſme (than which a more venemous was never ſuckt from ſo ſweet and ſaving a truth) that becauſe ſalvation is a free gift, Chriſt therefore did not ſuffer for the ſatisfaction of Gods wrath, nor pay any legall price for the ſalvation of the World, nor lay down himſelf in our roome, as the ranſomer of us, and purchaſer of life for us, but became incarnate in the fleſh, made under the Law obedient unto death, onely for an example of Patience and Humility unto us, not for a propitiation to his Father, and reconcilement of the World unto God. (d) A price was paid, & that ſo precious, as that the confluence of all created wealth into one ſumme, cannot carry the eſtimate of one farthing in compariſon of it; (and indeed it ought to be a price more valuable than the whole World, which was to ranſome ſo many ſoules, the loſſe of the leaſt whereof cannot by the (e) purchaſe of the whole World be contervail'd.) A price it was

b *Gratias ago tibi Domine quia quod quæris à me, prius ipſe donaſti. Cyprian de Baptim. chriſti Remuneraus in nobis quicquid ipſe præſtitit & honoraus quodipſe perfecit. Cyprian. l. 3. epiſt. 25.*

c *Deus promittendo ſeipſum fecit debitorem. Auguſt.*

d Λύτρον Mat. 20 28. ἀγπλυτρωσις 1. Tim. 2 5. προσφορα καὶ θυσία, Eph. 5. 2. Heb. 6. 12. χαρὰ, Gal. 3. 13. ἀπολύτρωσις. 1 Cor. 1, 30. ἱλασμος. 1 Joh. 2. 2.

e Mat. 19. 25.

was valuable only by him that paid and received it, by us to be enjoy'd and ador'd, by God only to be measured. Neither could it stand with the truth and constancy of Gods Law, with the sacredness and Majestie of his Justice, to suffer violation and not revenge it, and when all his Attributes are in him one and the same thing, to magnifie his mercy not by the satisfaction, but the destruction of his Justice, and so to set his own unity at variance with it selfe, Mercy and Truth, Righteousnesse and Peace, they were in mans redemption to kisse and not to quarrell with each other, God did not disunite his Attributes, when he did re-unite his Church unto himselfe. A price then was paid unto Gods Justice, and eternall life is a (*f*) purchase by Christ bought, but still *unto us* a *gift*, not by any paines or satisfaction of ours attain'd unto, but only by him who was (*g*) himselfe given unto us, that together with himselfe he might give us all things. He unto whom I stand ingaged in a summe of money, by me ever impossible to be rais'd, if it please him to perswade his own heire to joyne in my obligation, and out of that great estate by himselfe conferred on him for that very purpose, to lay down so much as shall cancell the bond and acquit me, doth not only freely forgive my debt, but doth moreover commend the abundance of his favour by the manner and circumstances of the forgivenesse. Man by nature is (*c*) a debter unto God, there is a hand-writing (*d*) against him, which was so long to stand in vertue till he was able to offer something in value proportionable to that infinite Justice,

f Παρεκλησις. Ephes. 1. 14.

g Joh. 3. 16. Gal. 1. 4. Tit. 2. 14. Esay 9. 6. Rom. 8. 32.

c Mat. 6. 12.

d Col. 2. 14.

Juſtice, unto which he ſtood obliged; which being by him without the ſuſtaining of an infinite miſery utterly unſatisfiable, it pleaſed God to appoint his owne co-eſſentiall and co-eternall Sonne ſo enter under the ſame bond (*e*) of Law for us, on whom he beſtowed ſuch rich graces, as were requiſite for the œconomy of ſo great a worke; by the meanes of which humane and created graces, concurring with, and receiving value from the divine nature, meeting hypoſtatically in one infinite perſon, the debt of mankind was diſcharg'd, and the obligation cancel'd, and ſo as many as were ordained to life *effectually* deliver'd by this great ranſome, *vertually ſufficient*, and by Gods Power applicable unto all, but *actually* beneficiall and by his moſt wiſe and juſt Will, confer'd onely upon thoſe, who ſhould by the grace of a lively faith apply unto themſelves this common *Gift*. So then all our ſalvation is a *gift*, (*f*) Chriſt a *gift*, the knowledge (*g*) of Chriſt a *gift*, the faith (*h*) in Chriſt a *gift*, repentance (*i*) by Chriſt a *gift*, the (*k*) ſuffering for Chriſt a *gift*, the reward (*l*) of all a *gift*, whatſoever (*m*) we have, whatſoever we are, it is all from God that ſheweth mercy.

Laſtly, in that Chriſt gives his Sacrament to be eaten, we learne firſt not onely our *benefit*, but our *dutie*; the ſame Chriſt it is who in eating, we both *enjoy* and *obey*, he being as well the *Inſtitutor* as the *ſubſtance* of the Sacrament. If it were but his *Precept*, we owe him our obſervance, but beſides it is his body, and even ſelfe-

e Gal.4.4.

f Eſay 9.6.
g Mat.13.11.
h Jud.verſ.3. Phil.1.29.
i Act.5.31.
k Tim.2.25.
l Phil.1.29.
l Rom.6.
m Reſtat ut propterea rectè dictum intelligatur non volentis neq; currentis, ſed miſerentis eſt Dei, ut totum Deo detur qui hominis voluntatem bonam & præparat adjuvandã, & adjuvat præparatam. vid. Aug. Ench. cap.32.

love might move us to obey his precept (n) our mouths have beene wide open unto poyſon, let them not be ſhut up againſt ſo ſoveraigne an Antidote. Secondly, we ſee how we ſhould uſe this precious gift of Chriſt crucified, not to looke on, but to eate, not with a gazing, ſpeculative knowledge of him, as it were at a diſtance, but with an experimentall and working knowledge, none truly knows Chriſt but he that feels him. *Come* (o) *taſte and ſee*, ſaith the Prophet, *how gracious the Lord is*: in divine things, *taſting* goes before *ſeeing*, the *union* before the *viſion*, (p) Chriſt muſt firſt *dwell in us*, before we can *know the love of God*, that paſſeth knowledge. Thirdly, we learne not to ſinne againſt Chriſt, becauſe therein we doe ſinne againſt our ſelves, by offering indignitie to the body of Chriſt, which ſhould nouriſh us, and like Swine (q) by trampling under foot that precious food which preſerveth unto life, thoſe that with reverence eate it, but fatteth unto ſlaughter thoſe who prophanely devoure it. Even as the ſame raine in different grounds ſerves ſometimes to bring on the ſeed, other times to choake and ſtifle it, by the forwardneſſe of weeds: for as it is the goodneſſe of God to bring good out of the worſt of things, even ſin; ſo is it the malignitie of ſin and cunning of Satan, to pervert the moſt holy things, the word (r) of God, yea the very blood (ſ) of Chriſt unto evill. Laſtly, we learne how pure we ought to preſerve thoſe doores of the ſoule from filthineſſe and intemperance, at which ſo often the Prince of glory himſelfe will enter in.

n *Nauſeabit ad antidotum, qui hiavit ad venenum? Tertul. cont. Gnoſt. c. 5.*

o Pſal.

p Eph. 3. 17, 18.

q *Parcis comparandi qui ea prius cœnulca-ni ac luto cœnoq; involvunt quæ mox avide devorant. Parker de antiq. Exit. in præfat.*

r Mat. 4. 6.

ſ Mat. 4. 3.

CHAP.

Chap. XIII.

Of the two firſt ends or effects of the Sacrament, namely the exhibition of Chriſt to the Church, and the union of the Church to Chriſt. Of the reall Preſence.

Having thus farre ſpoken of the nature and quality of this holy Sacrament, it followes in Order to treate of the *Ends* or *Effects* thereof, on which depends its neceſſitie, and our comfort: our Sacraments are nothing elſe but Evangelicall Types or ſhadows of ſome more perfect ſubſtance; for as the Legall Sacrifices were the (a) ſhadows of Chriſt expected, & wrapped up in a Cloud of Perdicting, & in the loins of his Predeceſſors: ſo this new myſticall Sacrifice of the Goſpell is a ſhadow of Chriſt riſen indeed, but yet hid from us under the Cloud of thoſe Heavens which ſhall containe him untill the diſſolution of all things; for the whole Heavens are but as one great Cloud which intercept the luſtre of that Sunne of Righteouſneſſe who enlighteneth every one that commeth into the World: now ſhadowes are for the refreſhing of us againſt the luſtre of any light unto which the weakeneſſe of the ſenſe is yet diſ-proportioned: as there are many things for their owne ſmalneſſe imperceptible, ſo ſome for their magnitude doe exceed the

a Hcb. 10. 1.

power of ſenſe, and have a tranſcendency in them which ſurpaſſeth the comprehenſion of that faculty unto which they properly belong. No man can in one ſimple view looke upon the whole vaſte frame of Heaven, becauſe he cannot at the ſame moment receive the ſpiecies of ſo ſpreading and diffuſed an Object: ſo is it in things Divine, ſome of them are ſo above the reach of our imperfect faculties, as that they ſwallow up the underſtanding, and make not any immediate impreſſion on the Soule, between which and their excellency there is ſo great dis-proportion. Now (a) *dis-proportion* uſeth in all things to ariſe from a double Cauſe; the one naturall, being the limited Conſtitution of the faculty, whereby even in its beſt ſufficiency, it is diſ-abled for the perception of too excellent an object, as are the eyes of an Owle in reſpect of the Sunne.

a *Vid. Aquin. part. 1 queſt 62 art. 2. ad 2. um.*

The other Accidentall, namely by ſome violation and diſtemper of the faculty, even within the compaſſe of its owne ſtrength; as in ſoreneſſe of eyes in regard of light, or lameneſſe in regard of motion. (b) Great certainly was the myſtery of mans Redemption, which poſed and dazled the eyes of the Angells themſelves: ſo that between Chriſt and man there are both theſe former *diſproprations* obſervable.

b 1 Tim. 3. 16.

For firſt of all, man while he is on the earth, a Traveller towards that glory which yet he never ſaw; and which the tongue of (c) Saint *Paul* himſelfe could not utter is altogether even in his higheſt pitch of Perfection unqualified to comprehend

c 2 Cor. 12. 4.

prehend the excellent myſtery of Chriſt either crucified, or much more, glorified: and therefore our manner of aſſenting in this life, though in regard of the authoritie on which it is grounded, (which is Gods own Word) it be moſt evident and infallible, yet in its own qualitie it is not ſo immediate, and expreſſe as is that which is elſewhere reſerved for us; (*d*) for hereafter we ſhall know even as we are known, *by a knowledge of Viſion*, fruition and poſſeſſion; here darkely, by ſtooping and captivating our underſtandings unto thoſe divine Reports which are made in Scripture, which is a knowledge of Faith, diſtance and expectation; we doe I ſay, here bend our underſtandings to aſſent unto ſuch truths as doe not tranſmit any immediate ſpecies or irradiation of their own upon them, but there our underſtandings ſhall be raiſed unto a greater capacitie, and be made able without a ſecondary report and conveyance to apprehend clearely thoſe glorious Truths, the evidence whereof it did here ſubmit unto, for the infallible credit of God, who in his Word had revealed, and by his Spirit obſignated the ſame unto them; as the (*a*) *Samaritans* knew *Chriſt* at firſt, only by the report of the Woman, which was an aſſent of Faith, but after when they ſaw his wonders, and heard his Words, they knew him by himſelfe, which was an aſſent of viſion.

d 1 Cor. 15.

a Joh. 4.

Secondly, as the Church is here but a travelling Church, therefore cannot poſſibly have any farther knowledge of that Countrey whither it

goes but only by the Mappes which describe it, the Word of God, and these (*b*) few fruits which are sent unto them from it, the (*c*) fruits of the Spirit, whereby they have some taste and relish of the World to come · so moreover is it even in this estate, by being enclosed in a body of sinne, (which hath a darkning propertie in it, and addes unto the naturall limitednesse of the understanding, an accidentall defect and sorenesse) much disabled from this very imperfect assent unto Christ the Object of its Faith: for as sinne when it wastes the Conscience, and beares Rule in the Soule, hath a power like *Dalila* and the *Philistines*, to put out our eyes, (as (*d*) *Vlysses* the eye of his *Cyclops* with his sweet wine) a power to (*e*) corrupt Principles, to (*f*) pervert and make crooked the very Rule by which we worke; conveying all morall truths to the Soule, as some concave glasses use to represent the species of things to the eye, not according to their naturall rectitude or beauty, but with those wrestings, inversions, and deformities, which by the indisposition thereof they are framed unto; so even the least corruptions unto which the best are subject, (having a naturall antipathy to the evidence and power of divine Truth) doe necessarily in some manner distemper our understandings, and make such a degree of sorenesse in the facultie as that it cannot but so farre forth be impatient and unable to beare that glorious lustre which shines immediately in the Lord Christ. So then we see what a great disproportion there is betweene us and Christ immediately presented;

b Num. 13. 21.
c Gal. 5.

d *Hom. Odyst. l. 9.* ἑστριβλὸν ποιεῖν τὸν κανόνα. *Arist. Rh. lib. 1. cap. 1.*

preſented; and from thence we may obſerve our neceſſitie, and Gods mercy in affoording us the refreſhment of a *Type* and *Shadow*.

Theſe Shadowes were to the Church of the *Iewes* many, becauſe their weakneſſe in the knowledge of Chriſt was of neceſſitie more then ours, in as much as they were but an (*a*) infant, we an adult and growne Church, and they looked on Chriſt at a diſtance, we neare at hand, he being already incarnate; unto us they are the Sacraments of his Body and Bloud in the which we ſee and receive Chriſt as weake eyes doe the light of the Sunne, through ſome darke Cloud, or thicke Grove: ſo then one maine and principall end of this Sacrament is to be an inſtrument fitted unto the meaſure of our preſent eſtate for the exhibition or conveyance of Chriſt with the benefits, of his paſſion unto the faithfull Soule, an end not proper to this myſtery alone, but common to it with all thoſe Legall Sacraments which were the more thick ſhadows of the Jewiſh Church: for (*b*) even they in the Red Sea did paſſe through Chriſt who was their *Way*, in the (*c*) Manna and Rock did eate and drinke Chriſt who was their *Life*, in the Braſen Serpent did behold Chriſt who was their *Saviour*, in their daily Sacrifices did prefigure CHRIST who was their *Truth*, in their Paſſeover did eate Chriſt by whoſe Blood they were ſprinkled; for howſoever betweene the *Legall and Evangelicall Covenant* there may be ſundry (*d*) *Circumſtantiall differences*: as firſt, in the manner of their *evidence*, that being obſcure, this perſpicuous, to

a Gal. 4. 3.

b 1 Cor. 10. 1, 2, 3, 4. *Tert. de Baptiſ. cap. 9. & cont. Marcion. lib. 3. c. 16. & l. 5. c. 7.*

c Manna & aqua è petrâ habebant in ſe figuram futuri myſterii quod nunc ſumimus in commemorationem Chriſti Domini. Am. in 1 Cor. 10.

d Vid. Mornay de Euchariſt. lib. 4. cap. 1. D. Field of the Church, l. 1. c. 5. Pareus in Heb. c. 8. & c. 10. & c. 12. 18. 28.

to them a (e) *Promiſe* onely, to us a (f) *Goſpell*. Secondly, in their *extent* and compaſſe, that being confined to (g) *Iudea* this univerſall to all (h) Creatures. Thirdly, in the meanes of *Miniſtration*, that by Prieſts and Prophets, this by the (i) Sonne himſelfe, and thoſe delegates who were by him enabled and authoriſed by a ſolemne Commiſſion and by many excellent endowments for the ſame ſervice.

Laſtly, in the qualitie of its *durance*, that being mutable and (k) abrogated, this to (l) continue untill the conſummation of all things; yet notwithſtanding in *ſubſtance* they agree, and though by ſundry wayes doe all at laſt meet in one and the ſame Chriſt, who like the heart in the middeſt of the body, comming himſelfe in perſon betweene the Legall and Evangelicall Church doth equally convey life and motion to them both; even as that light which I ſee in a Starre, and that which I receive by the immediate beame of the Sunne, doth originally iſſue from the ſame Fountaine, though conveyed with a different luſtre, and by a ſeverall meanes.

So then we ſee the end of all Sacraments made after the ſecond Covenant (for Sacraments there were even in Paradiſe before the Fall) namely to *exhibit Chriſt* with thoſe benefits which he beſtoweth on his Church unto each beleeving Soule; but after a more eſpeciall manner is Chriſt exhibited in the Lords Supper, becauſe his preſence is there more notable; for as by Faith we have the evidence, ſo by the Sacrament we have the preſence

e Act. 13.32. Gal. 3.17.
f Act. 13.32.
g Act. 13.46. Mat. 10.5,6. Rom. 3.2. Eph. 2.12.
h Mark. 16.15. Eſay 49.6.
i Heb. 1.1,2.
k Heb. 10.9,7, 12,16.
l Heb. 6.20,& 7.16.14.28.

presence of things farthest distant and absent from us. A man that looketh on the light through a shadow, doth truely and really receive the selfe same light which would in the openest and clearest Sun-shine appeare unto him, though after a different (*d*) manner; there shall we see him, as *Iob* speakes, with these selfe same eyes, here with a spirituall eye after a mysticall manner: so then in this Sacrament we doe most willingly acknowledge a *Reall*, *True*, and *Perfect Presence* of Christ, not *in*, *with*, or *under* the *Elements* considered absolutely in themselves, but with that relative habitude and respect which they have unto the immediate use whereunto they are consecrated; nor yet so doe we acknowledge any such carnall transelementation of the materialls in this Sacrament; as if the Body or Blood of Christ were by the vertue of Consecration, and by way of a locall substitution in the place of the Bread and Wine *in*, but are truely and really *by them*, though in nature different, conveyed into the Soules of those who by Faith receive Him. And therefore Christ first said, Take, Eate, and then, This is my Body; to intimate unto us (as (*e*) learned *Hooker* observeth) that the Sacrament, however by Consecration it be changed from (*f*) common unto holy Bread, and separated from common unto a divine use, is yet never properly to be called the Body of Christ till Taken and Eaten, by meanes of which Actions (if they be Actions of Faith) that holy Bread and Wine doe as really convey whole Christ, with the vitall influences that proceed

d *Secundum quendam modum Sacramẽtum corporis Christi corpus est, & Sacramentũ sanguinis sanguis est. Aug. Epist. 23.*

e Hooker *l. 5. p. 358.*

f ὃ γὰρ ὧν κοινὸν ἄρτον οὐ κοινὸν πόμα ταῦτα λαμβάνομεν. *Just. Mart. Apol. 2.*

ceed from him unto the Soule, as the hand doth them unto the mouth, or the mouth unto the stomack. Otherwise if Christ were really & corporally present with the consecrated Elements severed from the act of faithfull Receiving, the wicked should as easily receive him with their (g) teeth as the faithfull in their Soule, which to affirme is both absurd and impious.

(g) *Non dentes ad mordēdum animus, sed fide sincerâ panē frangimus & partimur. Cyp. qui manducat intus non foris; qui manducat in corde, non qui premet dente. Aug. Tract. 26. in Joh. & vid de civit. dei l. 21. c. 25.*

Now Christs Presence in this holy Sacrament, being a thing of so important consequence, and the consideration thereof being very proper to this first end of the Sacrament, exhibiting of Christ (for to exhibite a thing is nothing else but to present it, or to make it present unto the party to whom it is exhibited) It will not be impertinent to make some short digression for setting downe the manner, and clearing the truth of Christs *Reall Presence*, the understanding whereof will depend upon the distinguishing of the severall manners in which Christ may be said to be present. First then, Christ being an infinite Person hath in the vertue of his Godhead an infinite and unlimited Presence, whereby he so filleth all places as that he is not contained or circumscribed in them, which immensitie of his making him intimately present with all the Creatures; is that whereby they are quickned, supported and conserved by him; for by him all things consist, and he upholdeth them all by the Word of his power, and in him they live, and move, and have their being. But this is not that Presence which in the Sacrament we affirme, because that pre-supposeth a Pre-

a Presence of Christ in and according to that nature, wherein he was the Redeemer of the World, which was his humane nature. Yet in as much as this his humane nature subsisteth not but in and with the infiniteneſſe of the second Person; there is therefore (in the second place) by the *Lutherans* framed another imaginary Presence of Christs humane Body, (after once the Divinitie was pleased to derive glory in fulneſſe on it) which giveth it a participated ubiquitie too, by meanes whereof Christ is corporally *in* or *under* the Sacramentall Elements. But this opinion, as it is no way agreeable with the truth of the humane nature of Christ, so is it greatly injurious to his Divinitie: for first, though Christs humane nature was in regard of its Production extraordinary, and in regard of the sacred union which it had with the Divinitie admirable, and in regard of communication of glory from the Godhead, and of the unction of the Holy Ghost farre above all other names that are named in heaven or earth, yet in its nature did it ever retaine the essentiall and primitive properties of a created substance, which is to be in all manner of perfections finite, and so by consequence in place too, for glory destroyes not nature, but exalts it, nor exalts it to any farther degrees of Perfection than are compatible to the finiteneſſe of a Creature, who is like unto us in regard of all naturall and essentiall properties: but these men give unto Christs Body farre more than his owne divine nature doth, for he glorifies it onely to be the Head, that is, the most excel-

lent and first-borne of every Creature, but they glorifie it so farre as to make it share in the essentiall properties of the divine nature; for as that substance unto whom the intrinsicall, unseparated, and essentiall properties of a man belong, is a man necessarily (man being nothing else but a substance so qualified) so that being unto which the divine attributes doe belong in that degree of infiniteneſſe as they doe to the divine Person it selfe, must needs be God; and immensitie we know is a proper attribute of the Divinity, implying infiniteneſſe, which is Gods owne Prerogative; neither can the distinction of ubiquity communicated, and originall or essentiall salve the consequence: for God is by himselfe so differenced from all the Creatures, as that it is not possible any attribute of his should be participated by any Creature in that manner of infiniteneſſe as it is in him; nay, it implies an inevitable contradiction, that in a finite nature there should be room enough for an infinite attribute. We confeſſe, that in as much as the humane nature in Christ is inseparably taken into the subsistence of the omnipresent Sonne of God; It is therefore a truth to say, That the Sonne of God, though filling all places, is not yet in any of them separated or asunder from the humane nature, nay by the vertue of the communication of the properties; it is true likewise to say, that the *Man Christ* is in all places, though not *in* or *according* to his humane nature. But now from the union of the Manhood to the Godhead, to argue a co-extention or joynt-

presence

preſence therewith is an inconſequent argument, as may appeare in other things. The Soule hath a kind of immenſitie in her little world, being in each part thereof whole and entire, and yet it followes not becauſe the Soule is united to the Body, that therefore the Body muſt needs partake of this Omnipreſence of the Soule, elſe ſhould the whole body be in the little finger, becauſe the Soule unto which it is united is wholly there. Againe, there is an unſeparable union betweene the Sun and the beame, ſo that it is unfallibly true to ſay, the Sunne is no where ſevered from the beame, yet we know they both occupy a diſtinct place. Againe, Miſletoe is ſo united to the ſubſtance of the Tree out of which it groweth, that (though of a different nature) it ſubſiſteth not but in and by the ſubſiſtence of the Tree, and yet it hath not that amplitude of place which the Tree hath.

Letting goe then this opinion, there is a third *Preſence* of Chriſt, which is a *carnall*, Phyſicall, locall *Preſence*, which we affirme his humane nature to have onely in Heaven: The Papiſts attribute it to the Sacrament, becauſe Chriſt hath ſaid, This is my Body: and in matters of fundamentall conſequence, he uſeth no figurative or darke ſpeeches; to this we ſay, That it is a carnall Doctrine, and a miſtake like that of *Nicodemus*, and of *Origen*, from the Spirit to the letter. And for the difficultie, it is none to men that have more than onely a carnall eare to heare it: for what difficultie is it to ſay, that then the King gives a

man an Office when he hath ſealed him ſuch a Patent in the right whereof that Office belongeth, and is conveyed unto him? And if Chriſt be thus locally in the Sacrament, and eaten with the mouth, and ſo conveyed into the ſtomack: I then demand what becomes of him when and after he is thus received into the ſtomack? If he retire from the accidents out of a man, then firſt accidents ſhall be left without any ſubſtance at all under them to ſuſtaine them, and which is (if any thing can be) yet more abſurd, bare accidents ſhould nouriſh, be aſſimilated and augment a ſubſtance: for it is plaine, that a man might be nouriſhed by the Bread; yea, the Prieſt by intemperate exceſſe made drunke with the conſecrated Wine; unto which deteſtable effects wee cannot imagine that God by a more eſpeciall concurrence and miracle, would enable the bare accidents of Bread and Wine. But if Chriſt ſtay, and doe corporally unite himſelfe to the Receiver; then I ſee not how all they that receive the Sacrament, being phyſically and ſubſtantially united to Chriſts Body, have not likewiſe a naturall union to his Perſon too, that being no where ſeparated from this, which is blaſphemous to affirme.

Secondly, how Chriſts Body may not be ſaid to have a double ſubſiſtence, Infinite in the ſecond Perſon, and Finite in all thoſe with whom he is Incorporated.

Leaving then this as a fleſhly conceit, we come to a fourth *Preſence* of Chriſt, which is by *Energy* and

and power; thus, where two or three be gathered together in his name, Chriſt is in the middeſt of them by the powerfull working of his holy Spirit; even as the Sunne is preſent to the Earth, in as much as by its influence and benignitie it heateth and quickneth it. For all manner of operation is by ſome manner of *Contact* betweene the Agent and the Patient, which cannot be without ſome manner of *preſence* too; but the laſt manner of Preſence is a *Sacramentall Relative*, myſticall Preſence. Underſtand it thus, The King is in his Court or Preſence-chamber onely *locally*, and phyſically; but *repreſentatively* he is whereſoever his Chancellour or ſubordinate Judges are, in as much as whatſoever they in a Legall and judiciall courſe doe determine, is accompted by him as his owne perſonall act, as being an effect of that power, which though in them as the inſtruments, doth yet originally reſide no where but in his owne Perſon; juſt ſo Chriſt is locally in Heaven, which muſt contain him till the reſtitution of all things; yet having inſtituted theſe Elements for the ſupply as it were of his abſence, he is accompted preſent with them, in as much as they which receive them with that reverend and faithfull affection as they would Chriſt himſelfe doe together with them, receive him too, *really* and *truly*, though not *carnally* or *phyſically*, but after a *myſticall* and *ſpirituall* manner. *A reall Preſence* of Chriſt wee acknowledge, but not a *locall* or *phyſicall*; for *Preſence reall* (that being a metaphyſicall terme) is not oppoſed unto a meere phyſicall or locall abſence, or diſtance,

Math. 28.

ſtance, but is oppoſed to a falſe imaginary, phantaſtick preſence; for if reall preſence may be underſtood of nothing but a carnall and locall preſence, then that ſpeech of Chriſt, Where two or three be gathered together in my Name, there am I in the middeſt of them, cannot have any reall Truth in it, becauſe Chriſt is not locally in the middeſt of them. This reall Preſence being thus explained, may be thus proved; The maine end of the Sacrament (as ſhall be ſhewed) is to unite the faithfull unto Chriſt, to which union there muſt of neceſſitie be a Preſence of Chriſt by meanes of the Sacrament, which is the inſtrument of that union. Such then as the union is, ſuch muſt needs be the preſence too: ſince Preſence is therfore onely neceſſary, that by meanes thereof that union may be effected. Now united unto Chriſt we are not carnally, or phyſically, as the meat is to the body, but after a myſticall manner, by joynts and ſinewes, not fleſhly but ſpirituall: even as the faithfull are united to each other in one myſticall Body of Chriſt, into one holy (a) ſpirituall Building, into one fruifull olive, into a holy, but myſticall marriage with Chriſt. Now what Preſence fitter for a *ſpirituall union* than a *ſpirituall preſence*. Certainly, to confine Chriſt unto the narrow compaſſe of a piece of Bread, to ſqueeze and contract his Body into ſo ſtrait a roome, and to grinde him betweene our teeth is to humble him, (though now glorified) lower than he humbled himſelfe, he himſelfe to the forme of a ſervant, but this to the condition of a monſter. That Preſence

a 2 Pet. 2. 5.

sence then of Christ which in the Sacrament we acknowledge, is not *any grosse Presence of circumscription*, as if Christ Jesus in Body lay hid under the accidents of Bread and Wine; as if he who was *(a)* wont to use the senses for witnesse and Proofe of his Presence, did now hide from them, yea deceive them under the appearances of that which he is not; but it is a *spirituall Presence, of energie, power, and concomitancie* with the Element, by which Christ doth appoint that *by* and *with* these mysteries, though not *in* or *from* them, his sacred Body should be conveyed into the faithfull Soule: and such a Presence of Christ in *power*, though absence in flesh, as it is most compatible with the properties of a humane Body, so doth it most make for the demonstration of his power, who *(b)* can (without any necessitie of a fleshly Presence) send as great influence from his sacred Body on the Church, as if he should descend visibly amongst us.

a Joh. 20. 20, 27. Luk. 24. 39. Math. 28. 6.

b *Erat caro ejus in monumento, sed virtus ejus operabatur è cœlo* Ambros. *de Incarnat. c. 5.*

Neither can any man shew any enforcing reason why unto the reall exhibition and reception of CHRIST Crucified there should any more physicall Presence of his be required, than there is of the Sunne unto the eye for receiving his light, or of the *(d)* root unto the utmost branches for receiving of vitall sappe, or of the *(e)* head unto the feet for the receiving of sense, or of the Land and *(f)* purchase made over by a *(g)* sealed Deed for receiving the Lordship; or Lastly, (to use an in-

d Rom. 11.

e Eph. 1. 22.
f περιποίησις. Eph. 1. 14.
g σφραγὶς. Rom. 14. 11.

ſtance from the Jeſuits owne Doctrine out of *Ariſtotle*) of a finall Cauſe in an actuall exiſtence to effect its power and cauſalitie on the Will: for if the (*h*) finall Cauſe doe truely and really produce its effect, though it have not any materiall, groſſe Preſence, but onely an intellectuall Preſence to the apprehenſion: why may not Chriſt (whoſe (*i*) ſacred Body, however it be not ſubſtantially co-extended (as I may ſo ſpeake) in regard of ubiquitie with the Godhead, yet is in regard of its co-operation, force, efficacy, unlimited by any place or ſubject, it having neither ſpheare of activitie, nor ſtint of merit, nor bounds of efficacy, nor neceſſary ſubject of application, beyond which the vertue of it growes faint and uneffectuall) why may not he, I ſay, really unite himſelfe unto his Church by a ſpirituall Preſence to the faithfull Soule, without any ſuch groſſe and carnall deſcent, re-humiliation of his glorified Bodie unto an Ignoble and prodigious forme? So then to conclude this digreſſion, and the firſt End of this Sacrament together; when Chriſt ſaith, This is my Body, wee are not otherwiſe to underſtand it than thoſe other Sacramentall ſpeeches of the ſame nature, (*a*) I am the Bread of Life, Chriſt was that rock, and the like, it being a common thing, not onely in (*b*) holy Scriptures, but even in (*c*) prophane Writers alſo to call the inſtrumentall Elements by the name of that Covenant of which they are onely the Sacrifices, Seales, and viſible confirmations,

h *Greg. de Valen. Tom. 2. diſp. 1. quæ. 1. punct. 1.*

i Hooker *l. 5. ſect. 55. p. 303, 304.*

a Job 6. 51.
b 1 Cor. 10. 4. Gen. 17 10. Exod 12. 11.
c *Fœdus ferire. Liv.* κήρυκες δ' ἄρα ἀστυ θεῶν τέρον ὅρκια πίστα Ἀρνὶ δύω καὶ οἶνον, *Homer.*

firmations, becauſe of that relation and neer reſemblance that is betweene them.

The ſecond End or Effect of this Sacrament which in order of nature immediately followeth the former is to obſignate, and to encreaſe the myſticall union of the Church unto Chriſt their Head; for as the ſame operation which infuſeth the reaſonable ſoule (which is the firſt act or principle of life naturall) doth alſo unite it unto the body, to the making up of one man; ſo the ſame Sacrament which doth exhibite Chriſt unto us (who is the firſt act and originall of life divine) doth alſo unite us together unto the making up of one Church. In naturall nouriſhment the vitall heat being ſtronger than the reſiſtance of the meat, doth macerate, concoct, and convert that into the ſubſtance of the Body; but in this ſpirituall nouriſhment, the (*e*) vitall Spirit of Chriſt having a heat invincible by the coldneſſe of Nature doth turne us into the ſame image and qualitie with it ſelfe, working (*a*) a fellowſhip of affections and confederacy of wills: and as the body doth from the union of the ſoule unto it receive ſtrength, beautie, motion, and the like active qualities; ſo alſo Chriſt being united unto us (*b*) by theſe holy myſteries, doth comfort, refreſh, ſtrengthen, rule and direct us in all our wayes. We all in the vertue of that (*c*) Covenant made by God unto the faithfull and to their ſeed in the firſt inſtant of our being doe belong unto Chriſt that bought us,

e Joh.6.63. Rom.8.1.

a *Affectus conſociat & cõfœderat voluntates, Cyprian.*

b 1 Cor.3.16. Rom.8.11. 2 Tim.1.14. Eph.3.17.

c Gen.17.17. *Deus ut perſonam non accipit ſic nec ætatem, Cyp. lib.3. ep.8.*

after in the (*d*) Laver of Regeneration, the Sacrament of Baptiſme, we are farther admitted and united to him: our right unto Chriſt before was generall from the benefit of the common Covenant; but in this Sacrament of Baptiſme my right is made perſonall, and I now lay claime unto Chriſt, not onely in the right of his common promiſe, but by the efficacie of this particular Waſhing, which ſealeth and ratifieth the Covenant unto mee. Thus is our firſt union unto Chriſt wrought, by the grace of the Covenant effectively, and by the grace of Baptiſme (where it may bee had) Inſtrumentally, the one giving unto Chriſt, the other obſignating and exhibiting that right by a farther admiſſion of us into his Body. But now we muſt conceive, that as there is a union unto Chriſt, ſo there muſt, as in naturall bodies, be after that union, (*e*) growing up, till wee come to our ἄνδρα the meaſure of the fulneſſe of Chriſt. This growth being an effect of the vitall facultie is more or leſſe perfected in us, as that is either more or leſſe ſtifled or cheriſhed: for as in the ſoule and body, ſo in Chriſt and the Church. We are not to conceive the union without any latitude, but capable of augmentation, and liable to ſundry diminutions, according as are the ſeverall meanes which for either purpoſe wee apply unto our ſelves. The union of the ſoule and body, though not diſſolved, is yet by every the leaſt diſtemper ſlackned, by ſome violent diſ-

d Tit. 3. 5. *vid. Coquæ. Comm. ad l. 1. Aug. de Civ. Dei. cap. 27. numb 2.*

e Eph. 4. 13, 15.

diſeaſes almoſt rended aſunder, ſo that the body hath ſometimes more, ſometimes leſſe hold-faſt of the ſoule; ſo here wee are in the Covenant and in Baptiſme united unto Chriſt; but wee muſt not forget that in men there is by Nature a (*a*) root of bitterneſſe, whence iſſue thoſe (*b*) fruits of the fleſh, a ſpawne and wombe of actuall corruptions, where ſinne is daily (*c*) conceived and brought forth, a *mare mortuum*, a lake of Death, whence continually ariſe all manner of noyſome and infectious luſts; by meanes of which our Union to Chriſt (though not diſſolved) is yet daily weakened and ſtands in need of continuall confirmation; for every ſinne doth more or leſſe ſmother and ſtop the principle of life in us, ſo that it cannot worke our growth which wee muſt riſe unto with ſo free and uninterrupted a courſe as otherwiſe it might. The principle of life in a Chriſtian is the very ſame from whence Chriſt himſelfe according to his created Graces receiveth life, and that is the (*d*) Spirit of Chriſt, a (*e*) quicking Spirit, and a (*f*) ſtrengthening Spirit. Now as that great ſinne which is incompatible with Faith, doth bid defiance to the good Spirit of God, and therefore is more eſpecially called The ſinne againſt the holy Ghoſt, ſo every ſinne doth in its owne manner and meaſure (*g*) quench the Spirit that it cannot quicken, and (*h*) grieve the Spirit that it cannot ſtrengthen us in that perfection of degrees as it might otherwiſe: And thus is our

a Heb. 12. 15.
b Gal 5.
c Jam. 1. 15.
d Gal. 4 6. Rom. 8 2.
e Joh. 6. 63.
f Eph. 3. 16.
g 1 Theſſ. 5. 19.
h Eph. 4, 30.
Ille qui vulnus habet medicinam requiriit; vulnus eſt quia ſub peccato ſumus, medicina eſt cœleſte & venerabile ſacramentum Amb. de ſacramen. l. 5. c. 4. *Simul medicamentũ & holocauſtum ad ſanandas infirmitates & purgãdas iniquitates,* Cypr. de cœn. Dom.

union unto Christ daily loosened and slackened by the distempers of sinne: for the re-establishing whereof God hath appointed these sacred Mysteries, as effectuall instruments, where they meet with a qualified subject, to produce a more firme and close union of the Soule to Christ, and to strengthen our Faith which is the joynt and sinew by which that union is preserved, to cure those wounds and purge those iniquities, whose propertie it is to separate betwixt Christ and us, to make us (a) submit our services, to knit our wils, to conforme our affections, and to incorporate our persons into him; that so by constant, though slow proceedings, wee might bee changed from glory to glory, and attaine unto the measure of Christ, there where our Faith can no way be impaired, our bodies and soules subject to no decay, and by consequence stand in no need of any such (b) viaticums as wee here use to strengthen us in a journey so much both above the Perfection, and against the corruption of our present Nature.

a *Potus quasi quædam incorporatio subjectis ob æquis, voluntatibus junctis, affectibus unitis: ossus carnis hujus quædam avidus est, & quoddam desiderium manendi in ipso. Cyp. lib. imm. Chry. hom. 24 in 1 Cor. Qui vult vivere habet, ubi vivat, accedat, credat, incorporetur, vivificetur. Aug. ep. 59. & vid. de civ. dei. l. 10. c. 6.*

b *Sic olim sacramentum appellatum. vid. Dur. de ritibus ecclesiæ. lib. 2. cap. 55.*

Chap. XIV.

Of three other Ends of the holy Sacrament, the fellowship or union of the faithfull, the obsignation of the Covenant of grace, and the abrogation of the Passeover.

NOw as the same nourishment which preserveth the Union betweene the Soule and Body, or head and members, doth

doth in like manner preſerve the Union betweene the members themſelves: even ſo this Sacrament is as it were the ſinew of the Church, whereby the Faithfull, being all (*c*) animated by the ſame Spirit that makes them one with CHRIST, are knit together in a bond of Peace, conſpiring all in a unitie of thoughts and deſires, having the ſame common Enemies to withſtand, the ſame common Prince to obey, the ſame common rule to direct them, the ſame common way to paſſe, the ſame common Faith to vindicate, and therefore the ſame mutuall engagements to further and advance the good of each other; ſo that the next immediate effect of this Sacrament is to confirme the Union of all the members of the Church, each to other in a *Communion of Saints*, whereby their prayers are the more ſtrengthened, and their Adverſaries the more reſiſted: For as in naturall things, (*d*) Union ſtrengtheneth motions naturall, and weakeneth violent; ſo in the Church, Union ſtrengtheneth all ſpirituall motions, whether upward as meditations and prayers to God, or downeward as ſympathy and good workes towards our weake Brethren, and it hindereth all violent motions, the ſtrength of ſinne, the darts of Satan, the provocations of the World, the Judgements of God, or whatever evill may bee by the fleſh either committed or deſerved. And this Union of the Faithfull is both in the Elements and

c Eph. 4 3, 4.

d Advancement of Learning. l. 2.

and appellations, and in the ancient ceremonies, and in the veryact of eating and drinking most significantly represented.

First, for the (a) Elements, they are such as, though naturally their parts were separated in severall graines and grapes, yet are they by the art of man moulded together and made up into one artificiall body consisting of divers homogeneous parts: men by Nature are disjoynted not more in being, than in affections and desires each from other, every one being his owne end, and not any way affected with that tendernesse of Communion, or bowells, of love, which in Christ we recover; but now Christ hath redeemed us from this estate of enmitie, and drawing us all to the pursuit of one common end, and thereunto enabling us by one uniforme rule his holy Word, and by one vitall Principle his holy Spirit; wee are by the meanes of this holy Sacrament after the same manner re-united into one spirituall Body, as the Elements (though originally severall) are into one artificiall masse. And for the same reason (as I conceive) was the holy Passe-over in the Law commanded to be one whole Lambe, and eaten in one Family, and not to have one bone of it broken, to signifie that there should bee all unitie, and no Schisme or rupture in the Church which is Christs Body.

Secondly, for the appellations of this Sacrament, it is commonly called The Lords (c) Supper,

a *Quando Dominus corpus suum panem vocat de multorum Graaorum Adunatione congestum, populum nostrũ quem portabit indicat adunatum, &c. Cypr. l. 1. Ep. 6.* καθάπερ γὰρ ὁ ἄρτος ἐκ πολλῶν συγγείμενος κόκκων ἔνοται, &c. *Chrysost. in* 1 Cor. *Hom.* 24. 1 Cor. 10. 17.

c Eph. 4. 3, 4.

(c) Supper, which word, though with us it import nothing but an ordinary courſe and time of eating, yet in other Language it expreſſeth that which the other appellation retains, Communion or fellowſhip: and laſtly, it was called by the Ancients (a) *Synaxis*, a collection, gathering together, or aſſembling of the faithfull, namely into that unitie which Chriſt by his merits purchaſed, by his (b) prayer obtained, and by his Spirit wrought in them; ſo great hath ever beene the Wiſedome of Gods Spirit and of his Church, which is ruled by it, to impoſe on divine inſtitutions ſuch names as might expreſſe their vertue and our dutie: as *Adams* Sacrament was called the (c) Tree of Life; the *Iewes* Sacraments, the (d) Covenant, and the (e) Paſſeover, and with the Chriſtians, Baptiſme is called (f) Regeneration, and the Lords Supper (g) Communion, that by the names we might be put in mind of the power of the things themſelves.

Thirdly, for the Ceremonies and Cuſtomes annexed unto this Sacrament in the Primitive times, notwithſtanding for ſuperſtitious abuſes ſome of them have beene aboliſhed, yet in their owne originall uſe they did ſignifie this uniting and knitting qualitie which the Sacraments have in it, whereby the faithfull are made one with Chriſt by faith, and amongſt themſelves by love.

And firſt, they had a cuſtome of (h) mixing Water with the Wine (as there came water and

c Cœna: Δεῖπνον τὸ κατὰ, à communione veſcentium. Plut. et Iſſ.

a συναξις διὰ τὸ συναγειν πρὸς τὸν θεόν. Dionyſ.

b Joh. 17.

c Gen. 3. 22.
d Gen. 17. 10.
e Exod. 12. 17.
f Tit. 3. 5.
g 1 Cor. 10. 16.
h *Quando in calice vino aqua miſcetur, Chriſto populus adunatur: ſi vinum tantum quis offerat, ſanguis Chriſti incipit eſſe ſine nobis; ſi verò aqua ſit ſola, plebs incipit eſſe ſine Chriſto, Cypr. l. 2. Epiſt. 3.* πνεῦμα ὕδατος ἀμὴ κεχρίκατος, *Juſt. Mart. Apo. 2.* ὁ μὲν οἶνος τῷ ὕδατι μίγνυται, τῷ δὲ ἀνθρώπῳ τὸ πνεῦμα. *Cle. Ale. pæda. l. 2. c. 2. Amb. de Sacr. l. 5. c. 1.*

Blood out of Christs side) which, however it might have a naturall reason, because of the heat of the Countrey, and custome of those Southerne parts, where the (*i*) use was to correct the heat of Wine with Water; yet was it by the Christians used not without a mysticall and allegoricall sense; to expresse the mixture (whereof this Sacrament is an effectuall instrument) of all the People (who have faith to receive it) with Christs Blood; (*k*) Water being by the Holy Ghost himselfe interpreted for People and Nations.

i *Stuck. Anti. conv. l. 3. c. 11.*

k Rev. 7. 15.

Secondly, at the receiving of this holy Sacrament, their custome was to (*l*) kisse one another with an holy kisse, or a kisse of love, as a testification of mutuall deareneſse, it proceeding from the (*m*) excellency of the spirits and readineſse of Nature, to meet and unite it selfe unto the thing beloved; for love is nothing elſe but a delightfull affection, arising from an attractive power in the goodneſse of some excellent Object, unto which it endeavoureth to cleave and to unite it selfe, and therefore it was an argument of hellish hypocrisie in *Iudas*, and an imitation of his father the Divell, (who transformeth himselfe into an Angell of Light for the enlargement of his Kingdome) to use this holy symbole of love for the instrument of a hatred so much the more deviliſh than any, by how much the object of it was the more divine.

l ἀσπάζεσθε φιλήματι ἁγίῳ, &c. *Just. Mar. Apol. 2.*

m *Stalig. de subt. exercit. Ariſt. Pol. l. 2. c. 4.*

Thirdly, after the celebration of the divine Mysteries,

Mysteries, the Christians, to testifie their mutuall love to each other, did eate in common together; which Feasts from that which they did signifie (as the use of God and his Church is to proportion names and things) were called *(n)* love-feasts, to testifie unto the very *(o)* Heathen, how dearely they were knit together.

Fourthly, after receiving of these holy mystries, there were extraordinary oblations and *(p)* collections for refreshing Christs poore members, who either for his Name, or under his hand did suffer with patience the calamities of this present life, expecting the glory which should be revealed unto them: those did they make the Treasures of the Church, their bowels, the hordes and repositaries of their pietie; and such as were orphanes, or widowes, or aged, or sick, or in bonds condemned to Mine-pits, or to the Islands, or desolate places, or darke Dungeons (the usuall punishments in those times) with all these were they not ashamed in this holy worke to acknowledge a unitie of condition, a fellowship and equalitie in the spirituall Priviledges of the same Head, a mutuall relation of fellow-members in the same common Body, unto which if any had greater right than other, they certainly were the men, who were conformed unto their Head in suffering, and did goe to their Kingdome through the same path of blood which he had before besprinkled for them.

Lastly, it was the *(q)* custome in any solemne testimo-

n Act. 2. 26.
a Pet. 2. 13. Jud. v. 12. *Cœna nostra de nomine rationē sui ostēdit. Ter. Apol. c. 39. vid. Stuck. Antiq. cōviv. l. 1. c. 33.*
o *Vide inquiunt ut invisē diligunt. Tertul. & Minut. Fel.*
p ὁ εὐπορῶντες καὶ βουλόμενοι κατὰ προαίρεσιν ὅκαστος τὴν ἑαυτοῦ ὃ βούλεται διδοῦσι καὶ τὸ συλλεγόμενον παρὰ τῶν προεστῶτι ἀποτίθεται καὶ αὐτὸς ἐπικουρεῖ ὀρφανοῖς τε καὶ χήραις, &c. *Just. Mar. Ap. 2. Deposita pietatis vid. Tert. Ap. c. 39.*

q *Vid. Stuck. An. Conv. l. 1. c. 3.*

testimoniall of Peace, to receive and exhibite this holy Sacrament, as the seale and earnest of that union which the parties whom it did concerne had betweene themselves. Such hath ever beene the care of the holy Church in all the customes and ceremoniall accessions whether of decency or charitie which have beene by it appointed in this holy Sacrament, that by them, and in them all, the concinnation of the Body of Christ, the fellowship, sympathy, and unitie of his members, might be both signified and professed: that as wee have all but one Sacrament, which is the Food of life, so we should have but (*r*) one Soule, which is the Spirit of life, and from thence but one heart, and one mind, thinking, and loving, and pursuing all the same things, through the same way, by the same rule, to the same end. And for this reason amongst others I take it, it is that our Church doth require in the Receiving of these Mysteries a uniformitie in all her members, even in matters that are of themselves indifferent, that in the Sacrament of unitie there might not appeare any breach or Schisme, but that as at all times, so much the more then, wee should (*s*) all thinke, and speake, and doe the same things, least the manner should oppose the substance of the celebration.

Lastly, if wee consider the very act of eating and drinking, even therein is expressed the fellowship and the union of the faithfull to each other, for (*t*) even by Nature are men directed to

r Act. 4.32. Phil. 1.27. *Unum signum habemus, quare non in uno ovili sumus? Aug. Tom. 7. Serm. ad pleb. Cæsariensem.*

s ὁμόνοια ἐν τοῖς ὅπερ κρίσιν, οὗτοι γὰρ καὶ αὐτοῖς ὁμονοῦσι καὶ ἀλλήλοις, Arles, Eth. l. 9. c. 6.

t *Vid. suf. de hac re Stuck. antiq. conv. l. 1. c. 3.*

to expresse their affections or reconcilements to others in feasts and invitations, where even (*u*) publique Enemies have condescended to termes of fairenesse and plausibilitie, for which cause it is noted for one of the (*x*) Acts of Tyrants, whereby to dissociate the minds of their Subjects, and so to breake them when they are asunder, whom all together they could not bend, to interdict invitations and mutuall hospitalities, whereby the body politique is as well preserved as the naturall, and the love of men as much nourished as their bodies. And therefore where (*a*) *Ioseph* did love most, there was the messe doubled, and the nationall hatred betweene the *Iewes* and *Ægyptians* springing from the diversitie of Religions, (whose (*b*) worke it is to knit and fasten the affections of men) was no way better expressed than by their (*c*) mutuall abominating the tables of each other. So that in all these circumstances wee find how the union of the faithfull unto each other is in this holy Sacrament both signified and confirmed, whereby (however (*d*) they may in regard of temporall relations stand at great distance, even as great as is betweene the Palace and the Prison) yet in Christ they are all fellow-members of the same common Body, and fellow-heires of the same common Kingdome, and spirituall stones of the same common Church, which is a (*e*) name of unitie and peace. They have (*f*) one Father who deriveth on them an equall Nobilitie, one Lord who equally go-

u *Scipio & Hasdrubal apud Scyphacem Liv.20.l.*

x *Artis Polit. l.5.c.11.vid. Baron.an.100. num.8.*

a Gen.43.34.

b *Religio à religando. Cicero.*

c Gen.43.32.

d ἐκβάλλων τὴν ἀνωμαλίαν τῶν ἀξιωμάτων πᾶσιμίαν ἐπιστέλλει προσηγορίαν *Chrysost. in Rom. Hom. 1.2.*

e Τὸ τῆς ἐκκλησίας ὄνομα οὐ χωρισμοῦ ἀλλ' ἑνώσεως καὶ συμφωνίας ὄνομα. *Chrys. in 1 Cor. Hom. 1.*

f Eph.4.5.6.

verneth them, one Spirit who equally quickneth them, one Baptisme which equally regenerateth them, one Faith which equally warrants their inheritance to them: and lastly, one sinew and bond of love which equally interesteth them in the joyes and griefes of each other, so that, as in (g) all other, so principally in this divine friendship of Christs Church there is an equalitie and uniformitie, be the outward distances how great soever.

g λέγεται φιλότης ἢ ἰσότης, Eth. l. 8. cap. 5 & 8.

Another principall End or Effect of this holy Supper, is to *signifie* and *obsignate* unto the Soule of each Beleever, his personall claime and title unto the new Covenant of Grace. Wee are in a state of corruption, sinne, though it have received by Christ a wound of which it cannot recover, yet as (h) beasts commonly in the pangs of death use most violently to struggle, and often to fasten their teeth more eagerly and fiercely where they light; so sinne here, (i) that body of death, (k) that besieging, encompassing evill, that (l) *Cananite* that lyeth in our members, being continually heartened by our arch-enemy Satan, however subdued by Israel, doth yet never cease to goad and prick us in the eyes, that wee might not looke up to our future Possession, is ever raysing up steemes of corruption to intercept the lustre of that glory which wee expect, is ever suggesting unto the Beleever matter of diffidence and anxietie, that his hopes hitherto have beene ungrounded, his Faith presumptuous, his claime to Christ

h *Maximè mortiferi esse solent morsus morientium bestiariũ.* Flor. l. 2 c. 15.
i Rom. 7. 24.
k Heb. 12. 1.
l Jos. 23. 13.

Christ deceitfull, his proprietie uncertaine, if not quite desperate; till at last the faithfull Soule lies gasping and panting for breath under the buffets of this messenger of Satan. And for this cause it hath pleased our good God, (*a*) (who hath promised never to faile nor forsake us) that wee might not be swallowed up with griefe to renew often our right, and exhibite (*b*) with his owne hands (for what is done by his Officers is by him done) that sacred Body with the efficacy of it unto us, that wee might foreenjoy the promised Inheritance, and put, not into our Chests or Coffers which may haply by casualties miscarry, but into our very bowels, into our substance and soule the pledges of our Salvation, that wee might at this spirituall Altar (*c*) see Christ as it were crucified before our eyes, (*d*) clinge unto his Crosse, and graspe in our armes, suck in his Blood, and with it salvation, put in our hands with *Thomas*, not out of diffidence, but out of faith into his side, and fasten our tongues in his sacred wounds, that being all over-dyed with his Blood, wee may use boldnesse, and approach to the Throne of Grace, lifting up unto Heaven in faith and confidence of acceptance those eyes and hands which have seene and handled him, opening wide that mouth which hath received him, and crying aloud with that tongue which having tasted the Bread of Life, hath from thence both strength and arguments for prayer to move God for mercy: this then is a singular

a Heb. 13. 6.

b Καὶ γὰρ καὶ σήμερον αὐτὸς ἐστιν ὁ πάντα ἐργαζόμενος καὶ παρὰ ἰδοὺς οὕσπερ καὶ τότε.

c Gal. 3. 1.

d *Cruci hæremus, sanguinem fugimus & inter ipsa Redemptoris nostri vulnera figimus linguam, &c. Cypri. de cœna Dom.*

singular benefit of this Sacrament, the often repetition and celebration whereof is as it were the renewing, or rather the confirming with more and more seales our Patent of life; that by so many things, in the (*e*) smallest whereof it is impossible for God to lye, wee might have strong consolation who have our refuge to lay hold on him who in these holy Mysteries is set before us; for the Sacrament is not onely a (*f*) *Signe* to *represent*, but a *Seale* to *exhibite* that which it represents. In the Signe wee see, in the seale wee receive him: In the Signe wee have the image, in the seale the benefit of Christs Body, for * the nature of a Signe is to discover and represent that which in it selfe is obscure or absent (as (*a*) words are called signes and symboles of our invisible thoughts;) but the (*b*) propertie of a Seale is to ratifie and to establish that which might otherwise be uneffectuall; for which cause some have called the Sacrament by the name of a (*c*) Ring, which men use in sealing those writings unto which they annex their trust and credit. And as the Sacrament is a Signe and Seale from God to us, representing and exhibiting his benefits, so should it be a sign and seale from us to God; a signe to (*d*) separate us from sinners, a seale to oblige us to all performances of faith, and thankfulnesse on our part required.

Another End and Effect of this holy Sacrament, was to abrogate the *Passeover*, and testifie the alteration of those former Types which were

e Heb. 6. 18.

f Gen. 17. 11. Rom. 4. 11. Exod. 12. 13.

* *Aug. de doct. Christ. l. 2. c. 1.*

a Σημεῖα καὶ σύμβολα τῶν παθημάτων. *Arist. de Interp. cap. 1.*

b *Plus annulis nostris quàm animis creditur, Senec.*

c *Bernardus.*

d καθάπερ χαλινὸν τινὰ ἐπιτιθεὶς ἤτω τὸ σημεῖον τῆς περιτομῆς ἔδωκε ὥστε μὴ τοῖς ἔθνεσι συναναμίγνυσθαι. *Chrys. in Gen. Hom. 39.*

Chap. XV.

The laſt End of this holy Sacrament; namely, the Celebration and Memory of Chriſts Death. A briefe Collection of all the benefits which are by his Death conveyed on the Church. The Question touching the qualitie of temporall Puniſhments ſtated.

THE laſt and moſt expreſſe End of this holy Sacrament is to Celebrate the (a) *Memory* of Chriſts Death and Paſſion, which was that unvaluable price of our double Redemption, *Redemption from* Hell, and *Redemption unto* Glory. Great Deliverances, as they have moved the (b) Church unto anniverſary celebrations of them, (c) which Chriſt himſelf hath been pleaſed to honour with his own Preſence; ſo have they drawne even Heathen men alſo, not only to (d) ſolemnize the Feſtivalls and deifie the memories of thoſe unto whoſe inventions they owed the good things which they enjoy, but farther to honour even (e) bruit creatures themſelves with ſolemne triumphs and memorialls: nay (f) beaſts have not been forgetfull of thoſe unto whom they owe any way their life and ſafetie; how much more then doth it become Chriſtians to celebrate with an eternall memory, the Author of their Redemption, a work beyond all that ever the Sunne ſaw; yea, a work whoſe luſtre darkned the Sunne it ſelfe, and which the Angells cannot comprehend. Matters circum-

a 1 Cor. 11.

b Heſt. 9. 17. 1 Mac. 4. 55, 56

c Joh. 10. 22.

d *Cypr. de Idol. Vanit. Min. Fel. in Octa. Clem. Alex. in protreptico.*

e *Anſeres quotannis apud Romanos ſplendida in Lectica ſedebant, quòd in obſidione Capitolii excitaſſent. vid. Roſ. Antiq Rom l. 4 cap. 17.*

f *Leo apud Aul. Gel. l. 5. c. 14.*

circumstantiall, as Time and Place, and matters Typicall, and representative, as Ceremonies, Sacrifices, and Sacraments, as they receive their particular advancement and sanctification from those workes which they immediately respect, so are they not by us to be solemnely celebrated without continued memories of those workes which doe so dignifie them. All places naturally being but severall parcells of the same common aire and earth, are of an equall worth. But when it pleaseth God in any (*g*) place to bestow a more speciall ray of his Presence, and to sanctifie any Temple unto his own service, as it is then by that extraordinary Presence of his made a holy and consecrated Place, so are we when we enter into it to (*h*) look unto our feet, to (*i*) pull off our shooes, to have an eye unto him that filleth it with his Presence, for otherwise if we enter into it as into a common place, we shall offer nothing but the sacrifice of fooles. All *Times* are naturally equall, as being distinguished by the same constant and uniforme motion of the Heavens, yet notwithstanding when God shall by any notable and extraordinary work of his, honour and sanctifie some certaine dayes, as he did the Jewish Sabbath with respect to the Creation, and our Lords day by raising up Christ from the dead, as they are by this wonderfull worke of his severed from the rank of common times, so are we ever when we come unto them not to passe them over without the memory of that worke which had so advanced them: otherwise to solemnize a day without reference unto

g Exod. 40.43. 1 King. 8.11.

h Eccl. 4.17.

i Exod. 3.4.

unto the cauſe of its ſolemnization, is but a blind obſervance. And for this cauſe when God commands reverance to places, and ſanctification of dayes, he annexeth the ground of both, and leads us to a ſight of thoſe works from which they receive both their dignitie and inſtitution; ſo likewiſe in Sacraments, to eat Bread, and drink Wine, are naked, common, ſimple actions, and in themſelves alwayes alike, but when Chriſt ſhall by that great work of his (k) Death ſet them apart unto a holy uſe, and make them repreſentations of his owne Sacred Body, as they are by this divine relation hallowed, ſo to partake of them without commemorating that great work which hath ſo ſanctified them, is not onely impious in that it perverteth the divine inſtitution, but abſurd likewiſe, it being all one, as if a man ſhould with much ceremonie and ſolemnitie receive parchment and wax, never ſo much as thinking on the land it conveyes, or look on a Picture without any reflection on the pattern and originall which it reſembleth, which is indeed to looke on the wood and not on the Picture, it being naturally impoſſible to ſeparate things in notion whoſe being doth conſiſt in relation to each other. So then the Sacrament being a Typicall ſervice, is not, nor can be celebrated without a reſemblance of the ſubſtance which it reſembleth; which thing, according as is the preciouſneſſe, value, and importance of it, doth proportionably impoſe on us a greater neceſſitie of this Dutie; which is then rightly performed, when there is a deepe im-

k Εἰς ἀνάμνησιν τῦ πάθες. Mart. Dialog.

preſſion of Chriſt crucified made on the Soule by theſe Seales of his Death, than which there is not any thing in the world more fit to faſten a ſtampe of it ſelfe in the minds of men.

Parmanent and firme impreſſions doe uſe to be made in the minds of men by ſuch cauſes as theſe. Firſt, if the Object be *wonderfull* and beyond the common courſe of things, it doth then ſtrangely affect the thoughts, whereas (*l*) obvious and ordinary things paſſe through the ſoule, as common people doe through the ſtreets without any notice at all. And this is the reaſon why naturally men remember thoſe things beſt, which either they did in their (*m*) childhood, becauſe then every thing brings with it the ſhape of novelty, and noveltie is the mother of admiration; or thoſe things which doe very rarely fall out, which howſoever they may be in their cauſes naturall, yet with the greater part of men, who uſe to make their obſervations rather on the events than on the originalls of things, they paſſe for wonders. Now what greater wonder hath ever entred into the thoughts of men, even of thoſe who have ſpent their time and conceits in amplyfying Nature with Creatures of their own fancying than this, that the God of all the World, without derivation from whoſe life, all the Creatures muſt moulder into their firſt nothing, ſhould himſelfe dye, and expire, the frame of Nature ſtill ſubſiſting? That he who filleth all things with his Preſence, ſhould be ſtretched out upon a piece of wood, and confined within a narrow ſtone? He who

l Aug. *de Gen. ad literam. lib.* 12. *cap.* 18. *Amant homine in experta mirari, &c. Ea quæ ſub oculis poſita ſunt negligimus quia natura comparatum eſt, ut proximorum incurioſi longinqua ſectemur, ſeu quòd omnium rerum cupido langueſtu facilis occaſio eſt* Plin. *lib.* 8. *epiſt.* 20. *Magnitudinẽ rerum conſuetudo ſubducit: ſol ſpectatorem niſi cum deficit non habet, nemo admiratur Lunam niſi laborantem.* Senec. *nat. queſt. l.* 7. *c.* 1.

m Ariſt. *Polit. l.* 2.

who upholdeth all things by his power, ſhould be himſelfe kept under by that which is nothing, by death? Certainly, that at which the World ſtood amazed, that which againſt the courſe of Nature brought darkeneſſe on the Fountaine of Light, (which could no longer ſhine, when his Glory who derived luſtre on it was it ſelfe eccliplſed) that which made the earth to tremble under the burden of ſo bloudy a ſinne, that which the Angels ſtoop and look into with humble aſtoniſhment and adoration, that which conſiſteth of ſo great a combination and confluence of wonders, muſt needs make a deepe impreſſion on the Soule, though hard as Marble, at which the ſtones themſelves of the Temple did rend aſunder.

Secondly, thoſe things uſe to make impreſſions on the underſtanding, which do move and excite any ſtrong *Paſſion* of the mind, there being ever a moſt neere activitie and intimate reference between *Paſſion* and *Reaſon*, by meanes of that naturall affinity and ſubordination which is between them. Obſerve it in one paſſion of *Love*, how it removes the mind from all other objects, firmely fixing it on one thing, which it moſt reſpecteth; for as knowledge makes the object to be loved, ſo (n) love makes us to deſire to know more of the object: the reaſon whereof is that inſeparable union which Nature hath fixed in all things betweene the truth and the good of them; either of which working on the proper facultie to which it belongeth, provokes it to ſet the other facultie on work, either by direction as from the underſtanding to

n *Non patiorme quicquam neſcire de eo quem amem. Plin. ep.*

the passion, or by insinuation, as from the passion to the understanding: even as fire doth not heat without light, nor enlighten without heat. Where the treasure is, the heart cannot be absent, where the body is the Eagles must resort. If I know a thing be good I must love it, and where I love the goodnesse of it I cannot but desire to know it, all divine objects being as essentially good as they are true, and (*o*) the knowledge and love of them being as naturally linked as the nerve is to the part which it moveth, or as the beam is to the heat and influence by which it worketh: now what object is there can more deserve our love than the Death of Christ? Certainly if it be* naturall for men to love where they have been loved before, and if in that case it be fit that the quantity of the former love should be the rule and measure of the latter, how can it be that our love to him should not exceed all other love (even (*p*) as he justly requireth) since (*q*) greater love than his hath not been seen, that a man should neglect the love of himself & lay down his life for his enemies. And if we love Christ, that will naturally lead us to remember him too, who as he is (*r*) the Life and so the object of our love; so is he the (*s*) Truth likewise, and so the object of our knowledge: and therefore the same Apostle, who did (*t*) rejoyce in nothing but Christ crucified (and joy is nothing else but love perfected, for they differ only as the same water in the Pipe and in the Fountaine) did likewise, notwithstanding his eminency in all Pharisaicall learning, *Desire to* (u) *know nothing but*

o D. *Jacksons* of Faith. *Sect.* 1. *cap.* 8. §. 8.

* Τοῦς πεποιηκότους εὖ φιλοῦσι. *Arist. Rhet. l.* 2.

p 1 Joh. 14. 19.
q Rom. 5. 7, 8.

r Joh. 15. 13.
s Ibid.

t Gal. 6. 12.

u 1 Cor. 2. 2.

but Iesus Christ, and him crucified. Such a dominion hath love on the mind to make permanent and firme impressions.

Lastly, those things worke strongly upon the memory, which do mainly concerne, and are beneficiall to man; there is no man, not dispossessed of reason, who in sickenesse doth forget the Physitian, neither did ever man heare of any one starved because he did not remember to eat his meat. (x) Beasts indeed I have heard of (but those very strange ones too) which upon turning aside from their meat have forgotten the presence of it; but never were any so forsaken by Nature as to forget the desire and inquiry after what they wanted: and the reason is, because whereſoever Nature hath left a capacitie of receiving farther perfection from some other thing, there she hath imprinted an appetite to that thing: and there is such a sympathy between the faculties of Nature, that the indigence of one sets all the rest on motion to supply it. Now what thing was there ever more beneficiall unto mankinde than the Death of Christ? In comparison whereof all other things are as drosse and dung. The (y) name, and fruit, and hope of a Christian would be all but shadows if Christ had not dyed. By his humilitie are wee exalted, by his curse are we blessed, by his bondage are we made free, by his stripes are we healed, we who were vessells of dishonour had all our miseries emptied into him in whom dwelleth the fulnesse of the Godhead. (z) Whatsoever evills he suffered, ours was the proprietie to them, but the pain

x *Senec. de Benef.*

y *Totum Christiani nominis & pondus & fructus, Mors Christi Tertul. cont. Marc. l. 3 cap. 8.*

z *Illa in corpore Christi vulnera non erant Christi vulnera, sed iatremis. Amb. Serm. 44. de sancto latrone.*

a *Sibi quidem indigna, homini autem neceßaria, & ita jam Deo digna quia nihil tam dignum Deo quàm ſalus hominis. Tert. cont. Mar. l. 2. c. 27. quodcunque Deo indignum eſt mihi expedit. Id. de carn. Chriſt. c. 5.*
b Joh. 6.
c Rom. 11. 26.
d Joh. 8. 36. Gal. 2. 4.
e Col. 2. 15.
f Eph. 4 8.
g Luk. 11.

pain was his, (a) all that Ignominy and Agony which was unworthy ſo honourable a Perſon as Chriſt, was neceſſary for ſo vile a ſinner as man.

Infinite it is, and indeed impoſſible to take a full view of all the benefits of Chriſts Death, yet becauſe the remembrance of Chriſts Death here is nothing elſe but a recordation of thoſe unvaluable bleſſings which by means of it were together with his holy Blood ſhed down upon the Church; I will touch a little upon the principall of them.

That Chriſt Jeſus is unto his Church the Author and Originall of all ſpirituall (b) Life, the (c) deliverer that ſhould come out of *Sion*, that ſhould (d) ſet at libertie his People, (e) ſpoil Principalities and Powers (f) lead Captivitie captive, (g) take from the ſtrong man all his armour and divide the ſpoiles, is a Truth ſo clearly written with a Sunne-beame, that no *Cracobian* Heretique dare deny it. Let us then ſee by what meanes he doth all this; and we will not here ſpeak of that worke whereby Chriſt having formerly *purchaſed the Right*, doth afterwards confer and actually apply the benefit and intereſt of that right unto his members, which is the worke of his quickning Spirit, but onely of thoſe means which he uſed to procure the right it ſelfe, and that was in generall Chriſts *Merit*. The whole cõverſation of Chriſt on the earth was nothing elſe but continued a merit, proceeding from a double eſtate, an eſtate of *Ignominy* and Paſſion procuring, and an eſtate of Exaltation and *honour* applying his benefits.

The Paſſion of Chriſt was his Death, where-

by

by I understand not that last act onely of expiration, but the whole space between that and his Nativitie, wherein being (g) subject to the Law of Death, and to all those (h) naturall infirmities, which were the Harbingers of Death, he might in that whole space be as truly called *A man of Death*, as (i) *Adam* was a dead man in the vertue of the Curse that very day beyond which notwithstanding he lived many hundred years, that which we call (k) Death, being nothing else but the consummation of it. The estate of exaltation is the Resurrection of Christ, whereby the efficacy of that merit which was on the Crosse consummated is publiquely declared, and his Intercession wherein it is proposed and presented unto God the Father as an eternall Price and Prayer in the behalfe of his Church. Now the benefits which by this merit of Christs we receive are of severall kinds: Some are Privative, consisting in an immunitie from all those evils which we were formerly subject unto, whether of sinne or punishment: others are Positive, including in them a (l) right and interest unto all the Prerogatives of the sonnes of God: The one is called an *Expiation, Satisfaction, Redemption*, or *Deliverance*; The other a *Purchase* and free *Donation* of some excellent blessing. Redemption thus distinguished is either a *Redemption of Grace*, from the bondage and tyranny of *Sinne*; or a *Redemption of Glory*, from the bondage of *Corruption*: and both these have their parts and latitudes; for the first,

In *Sinne* we may consider three things. The

g Gal. 4.

h *Furiens sub diabolo, sitiens sub samaritide, &c. Tert.*

i *Vid. Zeaman de Imag. Dei in Homine, cap. 8. artic. 2.*

k *Senec. Epist.*

l ἔξουσία. Joh. 1. 12.

ſtate or maſſe of ſinne: the *guilt* or damnableneſſe of ſinne: and the *corruption*, ſtaine, or deformity of ſinne.

m Eph.2. The ſtate of ſinne is a ſtate of (*m*) *deadneſſe* or immobilitie in Nature towards any good: the underſtanding is dead and diſabled for any ſpirituall perception: the will is dead and diſabled for any holy propenſion: the affections are dead and diſabled for any purſuit: the body dead and diſabled for any obedient Miniſtery; and the whole man dead, and by conſequence diſabled for any ſenſe of its owne death. And as it is a ſtate of death, ſo it is a *ſtate of enmitie* too; and therefore in this ſtate we are the objects of Gods hatred and deteſtation: ſo then, the firſt part of our Deliverance reſpects us as we are in this ſtate of death and enmitie; and it is (as I ſaid before) a double Deliverance, *negative* by removing us out of this eſtate; and *poſitive* by conſtituting us into another, which is an eſtate of life and reconcilement.

n 1 Cor.2.14. Gen.6.5. 2 Cor.3.5. First, the (*n*) underſtanding is delivered from the bondage of ignorance, vanitie, worldly wiſedome, miſ-perſwaſions, carnall principles, and the like, and is (after removall of this (*o*) darkeneſſe, and (*p*) vaile) (*q*) opened to ſee and acknowledge both its own Darkneſſe, and the evidence of that Light which ſhines upon it. Our wills and affections are delivered from that diſabilitie of imbracing or purſuing of divine Objects, and from that love of darkneſſe and proſecution of evill which is naturally in them, and after this, are wrought unto a ſorrow and ſenſe of their former eſtate, to a deſire

o 1 Pet.2.9.
p 2 Cor.3.15, 16.
q Act.26.18.

and

and love of Salvation, and of the means thereof, with a reſolution to make uſe of them: and the whole man is delivered from the ſtate of Death and enmitie unto an eſtate of Life and Reconciliation by being adopted for the ſonnes of God: of theſe Deliverances Chriſt is the Author, who worketh them (as I obſerved) by a double *Cauſalitie*, the one that whereby he meriteth them, the other that whereby he conveyeth and transfuſeth that which he had merited. This *conveying cauſe* is our *Vocation*, wrought by the (*r*) Spirit of Chriſt effectually, by the (*ſ*) Word of Life, and Goſpell of Regeneration inſtrumentally, by meanes of both which (this latter as the ſeed, that other as the formative vertue that doth vegetate and quicken the (*t*) ſeed) are we from dead men engrafted into Chriſt, and of enemies made ſons and Co-heires with Chriſt; but the meritorious cauſe of all this was that Price which Chriſt laid down, whereby he did ranſome us from the eſtate of Death, and purchaſe for us the Adoption of ſonnes; for every Ranſome and Purchaſe (which are the two acts of our Redemption) are procured by the laying down of ſome (*u*) Price valuable to the thing ranſomed and purchaſed. Now this Price was the precious Blood of Chriſt, and the laying downe or payment of this Blood was the powring it out of his ſacred Body, and the exhibiting of it unto his Father in a paſſive obedience: and this is to be applyed in the other Deliverances.

r 2 Cor. 3. 16, 17.
2 Cor. 3. 8.
ſ Rom. 10. 8. Jam. 1. 18. 2 Theſſ. 2. 14.
t 1 Pet. 1. 23.
u 1 Cor. 6. 20.

The ſecond conſideration then of ſinne was the *Guilt of it*, which is, the binding over unto ſome

punishment prescribed in the Law: so we have here a double Deliverance, from the *Guilt of sinne*, and from the *Bondage of the Law*.

First, for sinne, though it leave still a *staine* in the soule, yet the *sting* of it is quite removed, though we are not perfectly cleansed from the soil, yet are we soundly healed from the mortalnesse and bruises of it.

Then for the *Law*, we are first freed from the (x) *Curse* of the Law, It is not unto us a killing letter, nor a word of Death, inasmuch as it is not that rule according unto which we expect Life.

a Gal.3.13.

Secondly, we are freed from the *Exaction* of the Law, we are not necessarily bound to the rigorous performance of each jot and title of it, a performance unto which is ever annexed Legall Justification; but our endeavours though imperfect, are accepted, our infirmities though sundry are forgiven for his sake, who was (y) under both these Bondages of Law for our sakes. And as we are thus delivered from the *Guilt of sinne*, so are we farther endued with *positive Dignities*, * interest and propriety to all the Righteousnesse of Christ, with which we are (z) clothed as with a garment: claime unto all the blessings which the Law infers upon due obedience performed to it, and the comforts which from either of these Titles and Prerogatives may ensue. And this is the second branch of Deliverance, *conveyed by the act of Justification*, but merited as the rest, by the Death of *Iesus Christ*.

Mal.3.17.
y Gal.4.4,5.

* Rom.5.

z Rom.13.14.

The third consideration of sin was the *Corruption*

tion of it, from the which likewiſe we are by Chriſt delivered, ſinne doth not any more rule, nor raigne, nor lead captive thoſe who are ingrafted into Chriſt, though for their patience, triall, and exerciſe ſake, and that they may ſtill learn to live by faith, and to prize mercy, the remnants of it do cleave faſt unto our Nature, like the ſprigs and roots of Ivie to a Wall, which will never out till the Wall be broken down and new built again. Sinne is not like the people of *Iericho* utterly deſtroyed, but rather like the *Gibeonites*, it liveth ſtill, but in an eſtate of bondage, ſervitude, and decay; and beſides this, we are inabled to (*a*) love the Law in our inner man, to delight in it, to performe a ready and ſincere, though not an exact and perfect obedience to it, we are made partakers of the divine Nature, the Graces with which Chriſt was anointed do from him ſtream down unto his loweſt members, which of his (*b*) fulneſſe doe all receive, and are all renewed after (*c*) Gods Image in righteouſneſſe and true holineſſe. *Epiphan.* *a* Rom. 7. 22. *b* Joh. 1. *c* Eph. 4.

The next part of our Redemption was from the *Bondage of Corruption*, unto the (*d*) *Libertie of Glory*, which likewiſe is by Chriſt performed for us, which is a Deliverance from the Conſequents of ſinne; for ſinne doth bind over unto puniſhment, even as the perfect obedience of the Law would bring a man unto Glory. Now the *Puniſhments* due unto ſinne are either *Temporary* or *Eternall*, conſiſting principally in the oppreſſions and diſtreſſes of Nature: for as *Sinne* is the *d* Rom 8.

evill of our *working*, ſo *Puniſhment* is the *evill* of our *being*: and it includes not onely bodily and ſpirituall death, but all the (*e*) inchoations and preparatory diſpoſitions thereunto, as in the ſoule, doubtings, diſtractions, tremblings, and terrors of Conſcience, hardneſſe of heart, fearfull expectation of the wrath that ſhall be revealed: in the body, ſickneſſe, povertie, ſhame, infamy, which are ſo many earneſts and petty payments of that full debt which will at laſt be meaſured out to all the wicked of the World. (*f*) Even as amongſt the *Romans* their Preluſory fights with dull and blunt weapons were but introductions to their mortall and bloody games. And beſides this deliverance, there is in the ſoule (*g*) peace and ſerenity, in the body a patient waiting for Redemption, and in the whole man the pledges of that eternall glory which ſhall be revealed; of which the onely meritorious cauſe is the Death of Chriſt. This (*h*) alone is it which hath overcome our Death, even as (*i*) one heat cureth, one Flux of blood ſtoppeth another, and hath (*k*) caught Satan as it were by deceit, with a bait and a hook; this is it which hath taken away the (*l*) enmitie betweene God and Man, reconciling us to the Father, and by the (*m*) prayer of that precious Blood hath obtained for us the (*n*) right of Children; this is it which took away the guilt of ſinne, and (*o*) cancelled the Bond that was in force againſt us, ſwallowed up the (*p*) Curſe of the Law, and humbling Chriſt unto the form of a ſervant, that thereby we might be made free; this is it which removeth all both temporall

c *Zeman de Imag. Dei in Homine, c. 8.*

f *Lipſ. Satur.*

g Rom. 5. Rom. 8.

h *Aug. de doct. Chriſt. l. 1. c. 14.*
i *Tertul. cont. Gnoſt. cap. 5.*
k *Cypr. in Sym.*
l Eph. 2. 16, 19. Col. 2. 14.
m Heb.
n Joh. 20. 17.
o Col. 2. 14.

p Gal. 3. 13. Phil. 2. 7. Joh. 8. 36. 1 Joh. 1. 7.

temporall and eternall puniſhment from the faithfull, it having been a perfect payment of our whole debt; for inaſmuch as Chriſt himſelfe ſaid on the Croſſe, It is finiſhed, we are to conclude, that the other work of Reſurrection was not properly an eſſentiall part of Chriſts merits, but only a neceſſary conſequent required to make the Paſſion applicable and valuable to the Church. As in coined mettals, it is the ſubſtance of the coin, the Gold or Silver onely that buyeth the ware, but the Impreſſion of the Kings Image is that which makes that Coin to be currant and paſſable; it doth not give the value or worth to the Gold, but onely the *application of that value* unto other things: even ſo the Reſurrection and Interceſſion of Chriſt doe ſerve to make actuall applications of thoſe merits of his to his Church, which yet had their conſummation on the Croſſe.

And if it be here demanded how it comes to paſſe, if all theſe conſequents of ſin be removed, that the faithfull are ſtill ſubject to all thoſe temporall evils both in life and death which even in the ſtate of Nature they ſhould have undergone; we anſwer in generall, that the faithfull dye in regard of the *ſtate*, but not in regard of the *ſting* of death, they are ſubject to a diſſolution, but it is to obtain a more bleſſed union, (*q*) even to be with Chriſt: and though a man may not take the whole world in exchange for his Soule, yet he may well take Chriſt in exchange for his life. (*r*) It is not a loſſe of our money, but traffique and merchandize to part

q Phil. 1. 23.

r Marcatura eſt pauca amittere, ut majora lucreris. Tert. ad Martyr.

part from it for the procuring of such commodities as are more valuable; and S. *Paul* tells us that to (*s*) dye is gain. The (*t*) sting we know of Death is sinne, (for sinne is the cause of all inward discomforts; for which cause the (*u*) wicked are often compared to the foaming Sea, which is still tossed and unquiet with every wind) and the (*x*) strength of sinne is the Law, with the malediction and bondage thereof, from the which we being perfectly delivered, by him who was himselfe (*y*) made under the Law, and by that meanes became a (*z*) perfect and sufficient Saviour, we are in like manner delivered from the penaltie of Death; for weaken sin by destroying the Law, (which is the strength of it) and Death cannot possibly sting.

s Phil.1.21.
t 1 Cor.15.56.
u Psal.12.4,5. Esay 55 20. Jud.ver.13.
x 1 Cor.15.56.
y Gal.4.4,5.
z Heb.7.25.

To examine this point, though by way of digression, something farther will not be altogether impertinent, because it serves to magnifie the power of Christs Passion. The evills which we speake of are the *violations of the nature and person* of a man: and that evill may be considered two wayes, either *physically*, as it oppresseth and burdeneth Nature, working some violence on the primitive integritie thereof, and by consequence imprinting an affection of *sorrow* in the mind, and so it may be called *paine*; or else *morrally* and *legally*, with respect unto the motive cause in the Patient, *Sinne*; or to the originall efficient cause in the Agent, *Iustice*; and so it may be called *punishment*. *Punishment* being some evill inflicted on a subject for transgressing [illegible] Law commanded

ded him by his Law-maker, there is thereunto requiſite ſomething on the part of the *Commander*, ſomething on the part of the *Subject*, and ſomething on the part of the *Evill* inflicted. In the *Commander* there muſt be firſt a *will* unto which the actions of the Subject muſt conforme, and that ſignified in the nature of a *Law*. Secondly, there muſt be a *Juſtice* which will. And thirdly, a *Power* which can puniſh the tranſgreſſions of that Law. In the Subject there muſt bee firſt *Reaſon* and *Free will* (I meane originally) for a Law proceeding from Juſtice preſuppoſeth a power of obedience, to command impoſſibilities is both abſurd and tyrannous, befitting *Pharaoh* and not God. Secondly there muſt bee a *debt* and *obligation* whereby hee is bound unto the fulfilling of that Law. And laſtly, the Conditions of this Obligation being broken there muſt bee a Forfeiture, *Guilt* and *Demerit* following the violation of that Law. Laſtly, in the *Evill* it ſelfe inflicted there is required firſt ſomething *abſolute*, namely a *deſtructive Power*, ſome way or other oppreſſing and diſquieting nature (for as *ſinne* is a violation offered from man to the Law, ſo puniſhment muſt be a violation retorted from the Law to Man.) Secondly, there muſt be ſomething *Relative*, which may reſpect firſt the author of the evill, whoſe Juſtice being by mans ſin provoked, is by his owne power, and according to the ſentence of his owne Law to be executed. Secondly, it may reſpect the end for which it is inflicted, it is not the torment of the Creature, whom as a

Creature God loveth, neither is it the pleasing of the Devill, whom as a Devill God hateth, but onely the *Satisfaction* of Gods Justice, and the *Manifestation* of his Wrath. These things being thus premised, we will again make a double Consideration of *Punishment*; either it may be taken *improperly*, and incompleatly; for whatsoever oppressive evill doth so draw its *originall* in a reasonable Creature from *Sin*, as that if there were not an habitation of sinne, there should be no room for such an evill, as in the man that was borne blinde, though sinne were not the cause of the blindnesse, yet it was that which made roome for the blindnesse: or it may be taken *properly* and perfectly, and then I take it to admit of some such *Description* as this; *punishment* is an evill or pressure of nature, proceeding from a Law-giver just and powerfull, and inflicted on a reasonable Creature, for the disobedience and breach of that Law unto the performance whereof it was originally by the naturall faculty of free-will enabled, whereby there is intended a Declaration of Wrath, and Satisfaction of Justice.

Now then I take it we may with conformity unto the Scriptures, and with the Analogy of Faith set downe these Conclusions.

First, consider *Punishments* as they are dolours and paines, and as they are impressions contrary to the integrity of nature: so the temporall evills of the godly are punishments, because they work the very same manner of naturall effects in them which they do in other men. Secondly, take *punish-*

ments

ments improperly for thoſe evills of nature which do *occaſionally* follow ſinne, and unto which ſinne hath originally opened an entrance, which declare how God ſtands affected towards ſinne, with a minde purpoſing the rooting out and deſtroying of it; in this ſenſe likewiſe may the afflictions of the godly bee called *Puniſhments*, as God is ſaid to have beene (*a*) exceeding angry with *Aaron*. But now theſe evills though inflicted on the godly becauſe of their ſinnes, as were, the death of the childe to *David*, the tempeſt to *Ionah*, and the like, yet are they not evills inflicted for the *Revenge of ſinne* (which is yet the right Nature of a proper puniſhment) (ſo ſaith the Lord, *Vengeance is mine, I will repay it*) but they are evills by the wiſedome of God, and love towards his Saints inflicted for the *overthrow* of *ſinne*, for weakning the violence, and abating the outragiouſneſſe of our naturall corruptions. As then in the godly ſinne may be ſaid to be, and not to be in a diverſe ſenſe, (ſo ſaith St. *Iohn* in one place, (*b*) *If we ſay we have no ſinne wee deceive our ſelves*, and yet in another, (*c*) *He that is borne of God ſinneth not.*) It is not in them in regard of its *Condemnation*, although it bee in them in regard of its *habitation*, though even that alſo as daily dying and crucified, even ſo puniſhments or conſequents of ſinne may be ſaid to be in the godly, or not to bee in them in a different ſenſe. They are not in them in regard of their *ſting* and *curſe* as they are proper *Revenges for ſinne*, although they be in them in regard of their *ſtate*, *ſubſtance*, and *painfulneſſe*, untill

a Numb. 12.9.

b 1 John 1.8.

c 1 John 3.9.

till ſuch time as they ſhall put on an eternall Triumph over Death, the laſt enemy that muſt be overcome. Laſtly, I conclude, that the temporall evills which do befall the godly are not *formally or properly puniſhments*, nor effects of divine malediction or vengeance towards the perſons of the godly, who having obtained in Chriſt a plenary reconciliation with the Father, can be by him reſpected with no other affection (however in manner of appearance it may ſeeme otherwiſe) than with an affection of love and free grace.

The reaſons for this poſition are theſe: firſt, *Puniſhment*, with what mitigation ſoever qualified is *in ſuo formali*, in the nature of it a thing *Legall*, namely the execution of the Law, for divine Law is ever the ſquare and rule of that Juſtice of which puniſhment is the effect and worke. Now all thoſe on whom the execution of the Law doth take any effect, may truely be ſaid to be ſo far under the Law in regard of the ſting and curſe thereof, (for the curſe of the Law is nothing elſe but the evill which the Law pronounceth to be inflicted, ſo that every branch and ſprig of that evill, muſt needs beare in it ſome part of the nature of a Curſe, even as every part of water hath in it the nature of water) but all the godly are wholly delivered from all the ſting and malediction of the Law, Chriſt (*d*) is unto us the end of the Law, aboliſhing the ſhadowes of the Ceremoniall, the Curſes of the Morall; (*e*) wee are no more under the Law, but under Grace, under the *precepts*, but not under the *Covenant*, under the (*f*) *obedience*, but not

d Rom. 10. 4.
e Rom. 6. 14.
f Plane & nos ſic dicimus deceſſiſſe legem quoad onera non quoad iuſtitiam, Tert. de Monog. c. 7.

not under the *bondage* of the Law: unto the g righteous there is no Law, that is, there is no condemnation to them that are in Chriſt: we are dead unto the Law by the Body of Chriſt, it hath not the leaſt power or dominion over us. Secondly, the moſt proper nature of a puniſhment is to ſatisfie an offended Juſtice, but Chriſt bearing the iniquity of us all in his body on the Tree, did therein make a moſt ſufficient and ample ſatisfaction to his Fathers wrath, leaving nothing wherein wee ſhould make up either the meaſure or the vertue of his ſufferings, but did himſelf perfectly ſave us: for an infinite perſon ſuffering, & the value of the ſuffering depending on the dignity of the perſon, it muſt needs bee that the ſatisfaction made by that ſuffering muſt be likewiſe infinite, and by conſequence moſt perfect. Laſtly, if we conſider (as *(h)* it is in all matters of conſequence neceſſary) but the author of this evill, we ſhall find it to be no true and proper puniſhment; for it is a reconciled Father *(i)* who chaſteneth every ſon whom he receiveth who as he often doth *(k)* declare his ſevereſt wrath by forbearing to puniſh, ſo doth he as often even out of *(l)* tenderneſſe and compaſſion chaſtiſe his Children, who hath *(m)* predeſtinated us unto them, doth *(n)* execute his decrees of mercy in them, doth by his providēce govern, & by his love ſanctifie them to thoſe that ſuffer them, in none of which things are there the prints of puniſhment.

But if Chriſt have thus taken away the malignity of all temporall puniſhments, why are they not quite removed? to what end ſhould the ſub-

g 1 Tim. 1. 9.

h *Omnis rei inſpectio Authore cognita planior eſt. Tert. de fug. in perſec. c. 1.*

i Heb. 12. 6.

k *Indignantis Dei major hæc plaga eſt ut nec intelligant delicta nec plang. Cypr. de Lapſis.*

l *Oſervum illum beatum, cujus emendationi Dominus inſtat, cui dignatur iraſci. Tert. de patien. c. 11. In corripiendo ſi.io quamvis aſpere nunquam profectò amor paternus amittitur, Aug. Ep. 5.*

m 1 Theſ. 3. 3. Job 5. 6.

n 1 Cor. 11. 32.

ſtance of that remaine whoſe properties are extinguiſhed? (*o*) Certainly God is ſo good as that he would not permit evill to bee, if hee were not ſo powerfull as to turne it to good. Is there not honey in the Bee when the ſting is removed? ſweetneſſe in the Roſe when the prickles are cut off? a medicinable vertue in the fleſh of Vipers when the poyſon is caſt out? and can man turne Serpents into Antidotes, and ſhall not God be able to turne the fiery darts of that old Serpent into inſtruments for letting out our corruptions, and all his buffets into ſo many ſtroakes for the better faſtening of thoſe Graces in us, which were before looſe, and ready to fall out? Briefely to conclude this digreſſion, ſome ends of the remaining of Death, and other temporall evills (notwithſtanding the Death of Chriſt, have taken away the malignity of them all) are amongſt others theſe. Firſt, for the (*p*) triall of our Faith and other Graces; (*q*) our Faith in Gods Providence is then greateſt when wee dare caſt our ſelves on his care, even when to outward appearances he ſeemeth not at all to care for us: when we can ſo looke on our miſeries that wee can withall look through them. Admirable is that faith which can with Iſrael ſee the land of Promiſe through a Sea, a Perſecution, a Wilderneſſe, through whole armies of the ſonnes of *Anak*, which can with *Abraham* ſee a poſterity like the ſtarres of Heaven through a dead wombe, a bleeding ſword, and a ſacrificed ſonne, which can with *Iob* ſee a Redeemer, a Reſurrection, a Reſtitution, through the dung-hill,

o *Deus eſt adeò bonus ut non permitteret malum fieri, ſi non eſſet adeò potens ut poſſet ex malo bonum educere. Aug. in Enchir.*

p Heb. 11. 36. Zach. 13 9. Deut. 8. 2. 1 Pet. 4. 12. *Conflictatio in adverſis probatio eſt veritatis Cypr. de mort. & de Lapſis.*

q *Sed quando Deus magis creditur niſi cum magis timetur? Tert. de fuga in perſec. cap. 1. & vid. Apol. c. ult. Aug. Epiſt. 28, & de civ. Dei li. 1. ca. 29. & Chryſ. ad popul. Antioch. Hom. 1.*

dung hill, and the potſheard, through ulcers and botches, through the violence of Heaven and of Men, through the diſcomforts of friends, the temptations of a wife, and the malice of Satan; which can with *Stephen* ſee Chriſt in Heaven through a whole tempeſt and cloud of ſtones; which can with that poore *Syrophenecian* Woman ſee Chriſts compaſſion through the odious name of Dogge, which can in every *Egypt* ſee an *Exodus*, in every Red Sea a paſſage, in every fiery Fornace an Angel of Light, in every Denne of Lions a Lion of *Iudah*, in every temptation a doore of eſcape, and in every grave an ariſe and ſing. Secondly, they are unto us for (*r*) antidotes againſt ſin, and meanes of humility and newneſſe of life, by which our (*ſ*) faith is exerciſed and excited, our corruptions pruned, our diſeaſes cured, our ſecurity and ſlackneſſe in the race which is ſet before us corrected, without which good effects all our afflictions are caſt away in vaine upon us. Hee hath (*t*) loſt his affliction that hath not learned to endure it, the evills of the faithfull are not to deſtroy but to inſtruct them, they loſe their end if they (*u*) teach them nothing. Thirdly, they make us (*x*) conformable unto Chriſts ſufferings. Fourthly, they (*y*) ſhew unto us the perfection of Gods graces, and the ſufficiency of his love. Fiftly, they (*z*) drive us unto God for ſuccour, unto his Word for information, and unto his Sonne for better hopes, for nothing ſooner drives a man out of himſelfe then that which oppreſſeth and conquereth him; inſomuch as that publick

r Heb. 12. 10. Pſal. 94 12, 13. *Sicut ſub uno ignis ardū rutilat palea ſumat, ita una eademq; vis irruēs, bonos probat, purificat, eliquat, malos damnat, vaſtat, exterminat. Aug. de civ. Dei. l. 1. c. 8.*

ſ Lacentem fidem & penè dierū dormientem cenſura cœleſtis erexit. Cypr. Exercitia ſunt iſta non funera. Id. de mort. Sic quoddes ferro vitis abſcinditur, erumpentibus pampinis me ius uva veſtitur. Id. de Laud. mart. Incidiſti, in manus ejus ſed pluiter incidiſti, incidit & ille in ægritudinem tuam. Tert. cont. Gnoſt.

t Perdidiſtis utilitatē calamitatis, & miſerrimi facti eſtis, & poſſimi permanſiſtis. Aug. de civ. Dei. l. 1. c. 33.

publique calamities (g) drave the Heathen themselves to their prayers, and to consult with their Sybils Oracles for removing those Judgements, whose author, though ignorant of, yet under false names, and idolatrous representations, they laboured as much as in them lay to reconcile and propitiate. Sixtly, God is in them (h) glorified, in that hee spareth not his owne People, and yet doth so punish, that he doth withall support and amend them. (i) Lastly, it prepareth us for Glory, and by these evils convincing the understanding of the slipperinesse, and uncertainty of this worlds delights, and how happinesse cannot grow in that earth which is cursed with thornes and briars, it teacheth us to groan after the revelation of that life which is hid with Christ, where all teares shall bee wiped from our eyes. So that in all temporall evils that which is destructive, the sting and malediction of them, is in the Death of Christ destroyed. Having therefore so many motives to make impressions on the soule, the *Wonder* of Christs Death, the *Love* of it, and the *Benefits* redounding unto us from it; there is required of us a multiplyed recordation, a (k) ruminating, and often recalling of it to our thoughts, if it were possible at all times, to have no word, or thought, or worke passe from us without an eye unto Christ crucifi'd, as the patterne, or if not, as the Judge of them; but especially at that time when the drift, and purpose of our whole sacred businesse is in the Celebration of his Death.

CHAP.

x Rom. 8 17.
y 2 Cor. 12 9
z Hos. 5. 15, 6
g *Vid. Brisson de form. l. 2. p* 204, & 208.

h Lev. 10. 3. 2 Sam. 12 14. John 9. 3, 11, 4.
i Heb. 11. 26. 12. 2.
ἵνα περὶ ἀναστάσεως φιλοσοφῶμεν; *Chrys. ad pop. Antioch. hom. 1. Amavit quos vocaverat in salutem invitare ad gloriã, ut qui gaudeamus liberati, exultemus etiã coronati, &c. vid. Tert. cont. Gnost c. 6.*

k *Celebrantes Sacramenta commovemur quasi ungulam findens & ruminans pecus revocare ad fauces, & minutatim commolere Dominicæ institutionis exemplum, ut semper passio sit in memoria, &c. Cypr. de cœna Dom.*

Chap. XVI.

Of the manner after which we are to celebrate the memory of Chriſts Paſſion.

But we may not preſume that we remember Chriſts Death as hee requires, when either with an Hiſtoricall memory, or with a Feſtivall ſolemnity onely, wee celebrate, or diſcourſe of it, except wee doe it with a *practicke memory*, proportioned to the goodneſſe and quality of the thing remembred. And firſt wee muſt remember Chriſt with a *memory of faith*, with an applying and aſſuming memory, not onely in the generall, that he dyed; but in particular, that the reaſon of his Death was my ſalvation and deliverance from Death. *Pilate* and the unbeleeving Jewes ſhall one day ſee him whom they have pierced, and remember his Death, *Judas* ſhall ſee and remember him whom he kiſſed, the Devill ſhall ſee and remember him whom he perſecuted, and in every one of theſe ſhall their remembrance produce an effect of horror and trembling, (*a*) becauſe they remember him as their Judge. If our remembrance of the love and mercy of his death not onely teſtified, but exhibited, and obſignated unto us, were no other then that which the wicked ſpirits have of his juſtice and ſeverity, it could not be but that we ſhould as readily beleeve, as they do tremble at his death.

a James 2. 19.

And indeed (if we obſerve it) the *remembrance*

of Christs death, and the *faith* in it are one and the same thing; for what else is *faith* but a review and reflection of our thoughts upon Christ, a multiplyed, and reiterated assent unto the benefits of him crucified? and what is *remembrance*, but the returning of the minde backe unto the same object about the which it had been formerly employed? The *remembrance* of Christ is nothing else but the *knowledge* of Christ repeated, and the (*b*) *knowledge* of Christ is all one with the belief in him; they which are not by *faith* united unto him, are quite ignorant of him. And therefore we finde that St. *Peters* second denyall of Christ, is by the Evangelists diversly related. In some (*c*) *I am none of his*; in others, *I know not the man*: and certainly, if the one had been true, the other had been true too; for all compleat knowledge must have a commensuration to the objects that are knowne, and the ends for which they are proposed. Now all divine objects, besides their *truth*, have together annexed a *goodnesse* which is applicable to those that know it; so that to professe the knowledge of it, and yet not to know how to apply it to our owne use, is indeed therefore to be ignorant of it, because there is no other end why it should be knowne, and that thereby it might be applyed. And therefore in the Scripture phrase, a *wicked* man and a *foole* are termes equivalent, because the right *knowledge* of divine *truths*, doth ever inferre the *love* and prosecution of them; for every act in the *will*, whether of imbracing, or abominating any object, is grounded on

b Joh. 17. 3.

c John 18. 25. Matth. 26. 72.

Nullum bonum perfectè noscitur quod non perfectè amatur, &c. vid. Aug. lib. 83. quæstionum. Tom. 4. p. 208. q. 35.

on some precedent *judgement* of the *understanding*. Nothing that by the ultimate dictate of each particular and practicall judgement is proposed as totally and supremely *good*, can possibly bee by the *Will* refused, because therein it must needs resist the impresse of Nature, which leads every, as well voluntary as necessary Agent, unto an infallible pursuit of whatsoever is proposed unto it, as a thing able by the accession of its goodnesse, to advance and perfect the nature of the other: and therefore whosoever beleeve not in Christ Jesus and his Death, nor doe imbrace and cling unto it, with all the desires of a most ardent affection, cannot possibly be said to know him, because howsoever they may have some few, broken, faint, and floating notions of him, yet he is not by this knowledge proposed unto the *Will*, as its sole and *greatest good* (for then hee could not but bee embraced) but it is in good earnest by the practick judgement undervalued and dis-esteemed, in comparison of other things, whose goodnesse and convenience unto sensuall and corrupt nature, is represented more clearely. Many men may bee able to discourse of the Death of Christ, after a speculative, and scholasticall manner, so profoundly, as that another who truely beleeves in him, shall not bee able to understand it: and yet this poore soule that desires to know nothing but him, that accounts all things else dung in comparison of him, that endeavours to be made conformable unto him in the communion and fellowship of his sufferings, that can in Christs wounds

see his safety, in Christs stripes his Medicine, in Christs anguish his peace, in Christs Crosse his triumph; doth so much more truely know him, as a man that is able safely to guide a Ship through all the coasts of the world, doth better know the regions and situations of Countreyes, than hee who by a dexterity that way is able to draw most exact and Geographicall Descriptions. Boyes may be able to turne to, or to repeate severall passages of a Poet or Oratour more readily then a grounded Artist, who yet notwithstanding knowes the elegancy and worth of them farre better: and a stage-player can haply expresse with greater life of passion the griefes of a distressed man, then he can himselfe, although altogether ignorant of the weight and oppression of them.

Vid. Ar. Eth. lib. 7. cap. 3.

It is not therefore *Logicall*, *Historicall*, *Speculative remembrance* of Christ, but an *experimentall* and *beleeving remembrance* of him, which wee are to use in the receiving of these *sacred Mysteries*, which are not a bare type and resemblance, but a Seale also, confirming and exhibiting his Death unto each beleeving soule.

Secondly, wee must remember the Death of Christ, with a *remembrance* of *thankfulnesse* for that great love which by it we enjoy from him: certainly he hath no dram of good nature in him, who for the greatest benefit that can befall him doth not returne a recompence of *remembrance*, (*a*) which cost him nothing. Our salvation cost Christ

a *Qui memini sine impendio gratus est. Senec. de Benef.*

Chriſt a precious price, his owne bloud, and ſhall not wee ſo much as lay up the memory of it in our mindes, that we may have it forth-comming to anſwer all the objections that can bee made againſt our title to ſalvation? Conſider with thy ſelfe the fearefulneſſe and horror of thy naturall eſtate, wherein thou wert expoſed to the infinite Wrath of Almighty God, whom thou therefore being both finite and impotent, wert no way able to appeaſe; ſubject to the ſtrokes and terrours, not onely of thine owne Conſcience, a boſome Hell, but of that moſt exact juſtice, which it is as impoſſible for thee to ſuſtaine with patience, as with obedience to ſatisfie. The Creatures thine Enemies, thine owne Heart thy Witneſſe, thy Creator thy Judge, eternity of expreſſeleſſe anguiſh, gnawing of Conſcience, deſpaire of deliverance, and what ſoever miſery the moſt ſearching underſtanding can but imagine thy ſentence; for according to his feare, ſo is his wrath: from this and much more hath the death of Chriſt, not only delivered thee: but of a caſt-away, an enemy, a deplored wretch, weltering in thine owne bloud, rotting and ſtinking in thine owne grave, hath reſtored thee not onely to thine originall intereſt, and patrimony, but unto an eſtate ſo much more glorious then that could have beene, by how much the obedience of Chriſt, is more precious, than any thy innocency could poſſibly have performed. Conſider the odious filthineſſe of ſinne, the pertinacious adherence thereof unto thy

nature, so that nothing but the incarnation, and bloud of the Sonne of God, the Creator of the World could wash it out; consider the Justice, and undispensable severity of our God against sinne, which would not spare the life of his owne Sonne, nor bee satisfied without a sacrifice of infinite and coequall vertue with it selfe: consider that it was thy sinnes, which were thy associates with *Judas*, and *Pilate*, and the Jewes to crucifie him: it was thy Hypocrisie which was the *kisse* that betraid him, thy covetousnesse the *thornes* that crowned him, thy oppression and cruelty the *nayles*, and Speares that pierced him, thy idolatry and superstition the *knee* that mocked him, thy contempt of Religion the *spittle* that defiled him, thy anger and bitternesse the *gall* and *vinegar* that distasted him, thy Crimson and redoubled sinnes the *Purple* that dishonoured him; in a word, thou wert the *Jew* that kild him. Canst thou then have so many members as weapons wherewith to crucifie thy Saviour, and hast thou not a heart wherein to recognize, and a tongue wherewith to celebrate the benefits of that bloud which thy sinnes had powred out? The fire is quenched by that water which by its heat was caused to runne over, and shall not any of thy sinnes be put out by the over-flowing of that precious bloud which thy sinnes caused to runne out of his sacred body? Lastly, consider the immensity of Gods mercy, and the unutterable treasures of his grace, which neither the provocations of thy sinne, nor the infinite exactnesse of his owne justice could any way overcome,

overcome, or conſtraine to deſpiſe the work of his owne hands, or not to compaſſionate the wretchedneſſe of his creature thongh it coſt the Humiliation of the Son of God, and the exinanition of his Sacred perſon to performe it. Lay together all thoſe conſiderations, and certainly they are able even to melt a heart of Adamant into thoughts of continuall thankfulneſſe towards ſo bountifull a Redeemer.

Thirdly, wee muſt remember the death of Chriſt with a *Remembrance of Obedience*; even the comanands of God ſhould bee ſufficient to inforce our obedience. It is not the manner of Law-makers to uſe inſinuations and plauſible provokements, but peremptory, and reſolute injunctions upon paine of penalty: but our God deales not onely as a Lord, but as a Father, he hath delivered us from the penalty, and now rather invites, than compels us to obedience, leſt by perſiſting in ſinne wee ſhould make voide unto our ſelves the benefit of Chriſts Death, yea ſhould crucifie him afreſh, and ſo bring upon our ſelves not the benefit but the guilt of his bloud. Is it nothing thinke wee that Chriſt ſhould dye in vaine, and take upon him the diſhonour and ſhame of a ſervant to no purpoſe? and diſobedience, as much as in it lyes doth nullifie, and make voide the Death of Chriſt: Is it nothing that that ſacred bloud of the Covenant ſhould be ſhed onely to bee trodden, and trampled under foot as a vile thing? and certainly hee that celebrates the memory of Chriſts Death in this holy Sacrament with a wilfully polluted

luted soule, doth not commemorate the Sacrifice, but share in the slaughter of him; and receives that precious bloud not according to the institution of Christ, to drinke it, but with the (*a*) purpose of *Iudas* and the Jewes, to shed it on the ground; a cruelty so much more detestable than *Cains* was, by how much the bloud of Christ is more precious then that of *Abel*. In the phrase of Scripture, *sinning* against God, and *forgetting of him*, or casting of him behind our back, or bidding him depart from us, or not having him before our eyes, are all of equall signification, neither is any thing call'd *remembrance* in divine dialect which doth not frame the soule unto affections befitting the quality of the object that is remembred. Hee (*b*) is not said to see a pit, though before his eyes, who by Star-gazing or other thoughts falls into it; nor hee to remember Christ, though presented to all his senses at once, who makes no regard of his presence. Divine knowledge, being practicall, requires advertance and consideration, an efficacious pondering of the consequences of good or evill, and thereby a proportionable government of our severall courses, which who so neglecteth, may be properly said to forget, or to be ignorant of what was before him, though not out of blindnesse, yet out of (*c*) *inconsiderateneſſe*, as not applying close unto himselfe the object represented, which if truely remembred, would infallibly frame the minde unto a ready obedience and conformity thereunto.

Lastly, We must *remember* the Death of Christ with

a Ὥσπερ οἱ κοντήσαντες οὐκ ἵνα πίωσιν ἐκέντησαν ἀλλ' ἵνα ἐκχέωσιν, οὕτω καὶ ὁ ἀναξίως μετέων καὶ μηδὲν ἐντεῦθεν καρπούμενος. *Chrys. in 1 Cor. Hom. 27. Verba notitiæ connotant affectus.*

b *August. de Genes. ad literam. l. 7. ca. 20.*

c *Vid. Casaub. comment. in c. 8. Theophrast. charact. p. 271*

with *Prayer* unto God, for as by *faith* we apply to our ſelves, ſo by *prayer* we repreſent unto God the Father that his Death as the merit and means of reconciliation with him: as prayer is animated by the Death of Chriſt (which alone is that character that addes currantneſſe unto them) ſo is the Death of Chriſt not to be celebrated without *Prayer*, wherein we doe with confidence implore Gods acceptance of that ſacrifice for us, in which alone he is well pleaſed. (*a*) *Open thine eyes unto the ſupplication of thy ſervants, to hearken unto all for which they ſhall call unto thee*, was the Prayer of *Salomon* in the conſecration of the Temple. What, doth God hearken with his eyes unto the prayers of his people? Hath not he that made the eare an eare himſelfe, but muſt be faine to make uſe of another facultie unto a different worke? Certainly unleſſe the *eye* of God be firſt open to look on the *blood* of his Sonne, and on the perſons of his Saints bathed and ſprinkled therewith, his *eares* can never be open unto their *prayers*. Prayer doth put God in mind of his (*b*) Covenant, and Covenants are not to be preſented without ſeales; now the ſeale of our Covenant is the blood of Chriſt, no Teſtament is of force but by the death of the Teſtator, whenſoever therefore we preſent unto God the truth of his own free Covenant in our prayers, let us not forget to ſhew him his own ſeale too, by which we are confirmed in our hope therein. Thus are we to celebrate the Death of Chriſt, and in theſe regards is this holy work called by the (*c*) Ancients

a 1 King. 8. 52

b Iſa. 43. 26. Pſal. 89. 49. Iſa. 64. 8, 21. Jer. 14. 8, 9, 12.

c Ambroſ. de Sacram. lib. 4. c. 6. & Chryſ. litabili hoſtia bonus animus, pura mens, ſincera conſcientia; Hæc noſtra ſacrificia, hæc pia ſacra ſunt. Minut. Felix in Octavio.

an unbloody ſacrifice, in a myſticall and ſpirituall ſence, becauſe in this worke is a confluence of all ſuch holy duties as are in the Scripture called ſpirituall ſacrifices: and in the ſame ſence was the Lords Table ofttimes by them called an Altar, as that was which the *Rubenites* erected on the other ſide of *Iordan*, not for any proper ſacrifice, but to be a patterne and memoriall of that whereon ſacrifice was offered.

Chap. XVII.

Inferences of Practice from the ſeverall ends of this holy Sacrament.

HEre then in as much as theſe ſacred Elements are inſtituted to preſent and exhibit Chriſt unto the faithfull ſoule, we may inferre with what affections wee ought to approach unto him, and what reverent eſtimation to have of them. *Happineſſe* as it is the ſcope of all reaſonable deſires, ſo the confirmation of that happineſſe is the ſolace and ſecuritie of thoſe that deſire it. *He* (ſaid the Prophet, ſpeaking of Chriſt) *ſhall be the deſire of all Nations*, inaſmuch as without him that happineſſe which all do naturally deſire, is but a Meteor and fiction. So then we ſee that even the light of our inbred reaſon, ſeconded and directed by Divine truths doth lead us unto a deſire of Chriſt, who alone is the Author and Matter of that Happineſſe, which is the true though

though unknowne object of all our naturall deſires. Now this *happineſſe* in Chriſt we cannot have till we have actuall *fruition* of him; enjoy this bleſſednesſe we never can till we are *united* to him, no more than a diſſected member enjoyes the vitall influences of the ſoule and Spirits. Union unto Chriſt we cannot have untill it pleaſe him, by his Spirit as it were to ſtoop from that Kingdome where now he is, and to exhibit himſelfe unto thoſe whom it pleaſeth him to aſſume into the unitie of his Body. Other way to enjoy him here we can have none, ſince no man can at his pleaſure or power lift up his eyes with *Stephen* to ſee him, or go up with S. *Paul* to the third Heavens, to enjoy him. Now it hath pleaſed the Wiſedome of Chriſt (*c*) (whoſe honour ever it is to magnifie his power in his creatures weakneſſe, and to borrow no parcell of glory in his ſervice from thoſe earthly and elementary inſtruments which he uſeth in it) by no other meanes to exhibit, and confirme the vertue of his Sacred Body unto us, with the life, and righteouſneſſe that from it iſſueth, but only by thoſe poore and ordinary elements of Bread and Wine in his Sacrament, unto which therefore he requireth ſuch reverence, ſuch hunger and affection as is in reaſon due to the Hand that reacheth, to the Seale that ſecureth, to the Food that ſtrengthneth that Spirituall life in us, without which we cannot poſſibly reach unto the end of our very natural and created deſires, *happineſſe* and tranquillitie. It behoves us therefore to beware how we give entertainment

c 1 Cor. 1. 2 Cor. 4. 7.

tainment to any carnall thoughts, which goe about to vilifie, and undervalue the excellency of so Divine mysteries from the outward meannesse of the things themselves. Say not like sullen (*d*) *Naaman*, Is not the Wine in the Vintners Sellar, or the Bread of mine own Table as good, as nourishing as is any in the Temple? Certainly if thou be commanded some great Worke for the procuring of so great a good, as there had beene between the service and the reward no disproportion, so would even reason it selfe have dictated unto us a necessitie of obeying rather than of disputing; how much rather when he biddeth us onely to eate, and live? True it is that these creatures naturally have no more power to convey Christ, then wax hath in it selfe to convey a Lordship: yet as a small piece of wax when once in the vertue of a humane covenant or contract it is made the instrument to confirme, and ratifie such a conveyance, is unto the receiver of more consequence then all the wax in the Town besides, and is with the greatest care preserved: so these elements though *physically* the same which are used at our own Tables, yet in the vertue of that *holy Consecration*, whereby they are made the *instruments* of *exhibiting*, and the *seales* of *ascertaining* Gods Covenant of grace unto us, are unto us more valuable than our barnes full of graine, or our presses full of grapes, and are to be desired with so farre distant an affection from the other that are common, as Heaven is above Earth.

(*d*) 2 King. 5. 12, 13.

Second-

Secondly, in that theſe elements are conſecrated and exhibited for confirmation of our Faith, we thence ſee how the Church hath her (*a*) degrees of faith, her (*b*) meaſure of the ſpirit, her (*c*) deficiencies of grace, her languiſhings, ebbings, imperfections, her decayes, blemiſhes and falls, which makes her ſtand in need of being (*d*) perfected, builded, (*e*) rooted, eſtabliſhed in (*f*) faith and righteouſneſſe, (*g*) all things under the middle region are ſubject to Winds, Thunders, Tempeſts, the continuall uncertainties of boyſterous weather, whereas in the Heavens there is a perfect uniforme ſerenitie, and calmeneſſe: ſo when a Chriſtian comes once to his owne Countrey unto Heaven, he then comes unto an eſtate of peace, and ſecuritie, (*h*) to be filled with the fulneſſe of God, where theeves doe not breake thorow nor ſteale, where neither fleſh nor Satan have any admiſſion, no ſtormes of temptation, no Shipwrack of Conſcience, but where all things are Spirituall, and peaceable. But in this Earth, where Satan hath power to goe from place to place to (*i*) compaſſe the World, to raiſe his Tempeſts againſt the Church even the (*k*) Waves of ungodly men, we can have no ſafetie from any danger, which either his ſubtiltie can contrive, or his malice provoke, or his power execute, or his Inſtruments further, and therefore wee are here ſubject to more or fewer degrees of faintneſſe in our Faith according as our ſtrength to reſiſt the common Adverſarie is leſſe or

a 1 Theſſ 3.10. Luk.17.5. Rom.1.19.
b 1 Joh.1.16.
c Phil.1.19.
d Eph.4.12, 13.
e Coloſ.2.6,7.
f Eph.4.15. 1 Pet.2.2.
g *Pars ſuperior mundi & ordinatior nec innubem cogitur nec in tempeſtatem impellitur, nec verſatur in turbinem omni tumultu caret, inferiora fulminant: Senec. de ira l.3.c.6. minimas rerum diſcordia verſat. Pacem ſuma tenent. Luc.*
h Eph.3.19.
i Eph.4.13.
k Job 1.7,2,2.

greater. As in the *naturall*, ſo in the *myſticall* Body, though all the parts doe in common partake of life, yet one is more vitall than another, the Heart and Head, than the Hands and Feet, yea the ſame part is at one time more active and quick than at others. One while overgrown with humours, and ſtiffened with diſtempers, another while free, expedite, and able for the diſcharge of any vitall office. And this is that which drives us to a neceſſitie of recovering our ſtrength, and making up our breaches by this holy Sacrament, which ſhould likewiſe tell us in what humble eſteeme we ought to have our perfecteſt endowments, they being all ſubject to their failings and decayes.

Thirdly, in that theſe myſteries doe knit the faithfull together into the unitie of one common Body, we ſee what fellow-feeling the faithfull ſhould have of each other, how they ſhould intereſt themſelves in the ſeverall ſtates and affections of their fellow-members, to (*d*) rejoyce with thoſe that rejoyce, and to weepe with thoſe that weepe. As we ſhould (*e*) thinke the ſame things, and ſo agree in a unitie of judgments becauſe (*f*) all led with one, and the ſame Spirit, which is the Spirit of (*g*) truth; ſo we ſhould all (*h*) ſuffer, and do the ſame things, and ſo all concurre in a unitie of affections, becauſe (*i*) all animated by the ſame Spirit, which is the (*k*) Spirit of love too; where there is diſſention, and diſagreement, there muſt needs be a ſeverall Law; where the Law is diverſe, the government differs too, and in a different government

d Rom. 12. 15.
e Phil. 2. 2.
f Joh. 14. 26.
g Joh. 15. 26.
h Gal. 6. 2.
i Rom. 8. 11.
k Rom. 5. 5. Rom 7. 23.

vernment there muſt of neceſſitie be a different ſubjection. He then that doth not ſympathize with his brother, but nouriſheth factious and uncharitable thoughts againſt him, doth therein plainly teſtifie, that he is not ſubject (at leaſt totally) unto the ſame Prince with him, and then we know that there are but two Princes, a Prince of peace, and a Prince of darkneſſe. Nature is in all her operations uniforme, and conſtant unto her ſelfe; (*l*) one Tree cannot naturally bring forth Grapes and Figs, (*m*) out of the ſame Fountaine cannot iſſue bitter water, and ſweet; the ſelfe ſame vitall facultie of feeling which is in one member of the body is in all, becauſe all are animated with that ſoule which doth not confine it ſelfe unto any one. The Church of God is a (*n*) Tree planted by the ſame hand, a (*o*) Garden watred from the ſame Fountaine, (*p*) a body quickned by the ſame Spirit; the members of it are all brethren, (*q*) begotten by one Father of mercy, generated by one Seed of the Word, delivered from one wombe of ignorance, fed with one bread of Life, imployed in one Heavenly calling, brought up in one Houſe-hold of the Church, travellers in one way of grace, heires to one Kingdome of glory, and when they agree in ſo many unities, ſhould they then admit any fraction or diſunion in their minds? From *Adam* unto the laſt man that ſhall tread on the Earth is the Church of God but one continued, and perfected body, and therefore we find that as in the (*r*) body the head is affected with the grievances of the feet, though there

l Luk. 6. 44.
m Jam. 3. 11, 12.

n Iſa. 5. 7. Ezek. 17. 24.
o Cant 4. 12, 13.
p Eph. 5 23. Rom. 12. 5.
q Act. 11. 1, 15, 36.

r 1 Cor. 12. 26.

there be a great distance of place betweene them; so the (*i*) holy men of God have mourned, and been exceedingly touched with the afflictions of the Church even in after Ages, though between them did intervene a great distance of time. Certainly then (*k*) if the Church of God lye in distresse, and we stretch our selves on beds of Ivory, if she mourne in sack-cloth, and we riot in soft raiment, if the wild Bore of the Forrest breake in upon her, and we send not out one prayer to drive him away, if there be cleanneſse of teeth in the poore, and our teeth grinde them still, if their bowels be emptie of food, and ours still emptie of compassion, if the wrath of God be inflamed against his people, and our zeale remaine still as frozen, our charitie as cold, our affections as benum'd, our compassion as stupid as it ever was; In a word, if *Sion* lye in the dust, and we hang not up our harps, nor pray for her peace, as we can conclude nothing but that we are unnaturall members, so can we expect nothing but the curse of (*a*) *Meroz*, who went not out to helpe the Lord.

i Isa. 64.

k Am. 6. 4, 7.

a Judg. 5. 29.

Fourthly, in that this *Sacrament* is Gods *Instrument* to ratifie and make sure our claime unto his Covenant, we learne; First, therein to admire and adore the unspeakable love of God, who is pleased not onely to make, but to confirme his promises unto the Church. As (*b*) *God*, so his *truth*, whether of judgements or promises, are all in themselves *immutable* and *infallible* in their event; yet notwithstanding, as the Sunne, though in it selfe of a most uniforme light and magnitude,

b Jam. 1. 17.

tude, yet by reaſon of the great diſtance, and of the varietie of miſts and vapours through which the raies are diffuſed, it often ſeemeth in both properties to vary: ſo the promiſes of God, however in themſelves of a fixed and unmoveable certaintie, yet paſſing through the various tempers of our minds one while ſerene and cleere, another while by the ſteeme of paſſions, and temptations of Satan, foggy and diſtemper'd, doe appeare under an inconſtant ſhape. And for this cauſe, as the Sun doth it ſelfe diſpell thoſe vapours which did hinder the right perception of it; ſo the grace of God, together with and by the holy Sacrament communicated, doth rectifie the mind and compoſe thoſe diffident affections which did before intercept the efficacy and evidence thereof.

God made a *Covenant* with our Fathers, and not accounting that enough he *confirm'd* it by an *oath*, (*c*) that by two *immutable* things, wherein it was impoſſible for God to lye, they might have ſtrong conſolation who have had refuge to lay hold on the hope that is ſet before them. The ſtrength we ſee of the conſolation depends upon the ſtabilitie of the covenant. And is Gods Covenant made more firme by an *oath* than by a *promiſe?* The *truth* of God is as his *nature* without (*d*) variableneſſe or ſhadow of changing, and can it then be made more immutable? Certainly as to infiniteneſſe in regard of extenſion, ſo unto immutabilitie in regard of firmneſſe, can there not be any acceſſion of degrees, or parts: all *immutabilitie* being nothing elſe but an excluſion of whatſoever

c Heb. 6. 18.

d Jam. 1. 17.

ever might possibly occurre to make the thing variable and uncertain. So then the *Oath* of GOD doth no more adde to the certaintie of his word than doe mens oathes and protestations to the truth of what they affirme; but because we consist of an earthly and dull temper, therefore God when he speaks unto us doth ingeminate his compellations, (a) *O Earth, Earth, Earth, heare the word of the Lord.* So weake is our sight, so diffident our nature, as that it seemes to want the evidence of what it sees: peradventure God may repent him of his promise, as he did sometime of his (b) Creature. Why should not the Covenant of grace be as mutable as was that of works? God promised to (c) establish *Sion* for ever, and yet *Sion*, the Citie of the great God is fallen; was not (d) *Shilo* beloved, and did not God forsake it? Had (e) *Coniah* beene as the signet of his hand, had he not yet beene cast away? Was not (f) *Ierusalem* a Vine of Gods planting, and hath not the wilde Boro long since rooted it up? Was not (g) *Israel* the naturall Olive that did partake of the fat and sweetnesse of the root, and is it not dryed up, yea cut off, and wrath come upon it to the uttermost? Though God be most immutable, may he not yet alter his promise? Did the abrogation of Ceremonies prove any way a change in him who was as well the erector as the dissolver of them? Though the Sunne be fastned to his own Speare, yet may he be moved by another Orbe. What if Gods *promise* barely considered, proceed from his *Antecedent* and *simple will* of *benevolence* towards the creature,

a Jer. 22. 9.

Vel presentem desideramus. Plin. Paneg.

b Gen. 6. 6.

c Psal. 48. 8.

d Jer. 7. 12.

e Jer. 22. 28.

f Isa. 5. 1.

g Rom. 11. 21, 24.

creature, but the ſtabilitie and *certaintie* of his promiſe in the event depends on a ſecond reſolution of his *conſequent will*, which preſuppoſeth the good uſe of mine owne libertie? May not I then abuſe my free will and ſo fruſtrate unto my ſelfe the benefit of Gods promiſe? Is not my will mutable though Gods be not? May not I ſink and fall though the place on which I ſtand be firme? May not I let goe my hold though the thing which I handle be it ſelfe faſt? What if all this while I have been in a Dreame, miſtaking mine owne private fancies and miſperſwaſions for the dictates of Gods Spirit? Miſtaking Satan (who uſeth to transforme himſelfe) for an Angell of light? God hath promiſed, it is true, but hath he promiſed unto me? Did he ever ſay unto me, *Simon, Simon*, or *Saul, Saul*, or *Samuel, Samuel?* Or if he did, muſt he needs performe his promiſe to me, who am not able to fulfill my conditions unto him? Thus, as unto men floating upon the Sea, or unto diſtempered brains, the land and houſe though immoveable ſeemes to reele, and totter, or as unto weake eyes, every thing ſeemes double: ſo the promiſes of God however built (*h*) on a ſure foundation, his Counſell, and Fore-knowledge, yet unto men prepoſſeſt with their owne private diſtempers do they ſeem unſtable and fraile; unto a weake eye of faith Gods Covenant ſeems to be (if I may ſo ſpeak) (*i*) double, to have a tongue, and a tongue, a promiſe, and a promiſe, that is, a various and uncertaine promiſe. And for this cauſe (notwithſtanding (*k*) diffident and diſtruſtfull men doe

Luk. 22. 31. Act. 9. 4. 1 Sam. 3. 10.

h 2 Tim. 2. 19.

i *Duos Deos caciper ſpexiſſe ſe exiſtimaverunt, unum enim non integrè viderant, lippientibus enim ſingularis lucerna numeroſa eſt.* Tert. cont. Marc. l. 1. c. 2.

k *Senec. Ep.* 3.

doe indeed deſerve what they ſuſpect, and are worthy to ſuffer what they unworthily do feare) doth God yet in compaſſion towards our frailtie condeſcend to *confirme* his *promiſes* by an *oath*, to engage the truth of his owne eſſence for performance, to *ſeale* the *Patent* which he hath given with his own *blood*, and to exhibit that ſeale unto us ſo often as with faith we approach unto the Communion of theſe holy myſteries. And who can ſufficiently admire the riches of this mercy which makes the very weakneſſes and imperfections of his Church occaſions of redoubling his promiſes unto it?

Secondly, in that this Sacrament is the *inſtrumentall cauſe* of *confirming* our faith, from this poſſibilitie, yea, facilitie of obtaining, we muſt conclude the neceſſitie of uſing ſo great a benefit, wherein we procure the ſtrengthning of our graces, the calming of our conſciences, and the experience of Gods favour; in the naturall body there being a continuall activitie and conflict between the heat and the moiſture of the body, and by that meanes a waſting depaſtion, and decay of nature, it is kept in a perpetuall neceſſitie of ſuccouring it ſelfe by food: ſo in the ſpirituall man there being in this preſent eſtate an unreconcileable enmitie betweene the ſpirit, and the fleſh, there is in either part a propenſion towards ſuch outward food, whereby each in its diſtreſſes may bee relieved. The fleſh purſues all ſuch objects as may content and cheriſh the deſires thereof, which the Apoſtle calleth the proviſions

ſions of luſt. The ſpirit on the contrary ſide ſtrengthens it ſelfe by thoſe divine helps which the wiſedome of God had appointed to conferre grace, and to ſettle the heart in a firme perſwaſion of its own peace. And amongſt theſe inſtruments this holy Sacrament is one of the principall, which is indeed nothing elſe but a *viſible oath*, wherein Chriſt giveth us a taſte of his benefits, and engageth his own Sacred Body for the accompliſhing of them, which ſupporteth our tottering faith, and reduceth the ſoule unto a more ſetled tranquillitie.

Fifthly, In that in this one all other *Types* were abrogated and nullified, we learne to admire and glorifie the love of God, who hath ſet us at libertie from the thraldome of Ceremonies, from the coſtlineſſe, and difficultie of his Service, with which his owne choſen people were held in (*a*) bondage under the pedagogy and government of Schoole-maſters, the Ceremoniall and Judiciall Law, as ſo many notes of diſtinctions, characteriſticall differences, (*b*) walls of ſeparation betweene Jew and Gentile, untill the comming of the Meſſias, which (*c*) was the time of the Reformation of all things, wherein the Gentiles were by his Death to be ingrafted (*d*) into the ſame ſtock, and made partakers of the ſame juice and fatneſſe, the (*e*) ſhadowes to be removed, the (*f*) ordinances to be cancelled, the Law to be (*g*) aboliſhed: For (*h*) *The Law came by Moſes, but Grace and Truth by Ieſus Chriſt*; *Grace* in oppoſition to

a Gal. 4. 3, 5, 1. Act. 15. 10. Gal. 4. 1.

b Eph. 2. 14.

c Heb. 9. 10. Gal. 4. 4.

d Rom. 11.
e Heb. 10. 1.
f Col. 2. 14.
g 2 Cor. 3. 11, 13.
h Joh. 1. 17.

the *Curse* of the *Morall* Law, *Truth*, in opposition to the *Ceremoniall* Law. The Jewes in Gods service were bound unto *one place*, and unto *one form*, no Temple or ministration of Sacrifices without *Ierusalem*, nor without expresse prescription, no use of creatures without difference of common and uncleane: whereas unto us (*i*) all places are lawfull and pure, (*k*) all things lawfull and pure, every Countrey a *Canaan*, and every Citie a *Ierusalem*, and every Oratory a Temple. It is not an ordinance, but a (*l*) Prayer which sanctifieth and maketh good unto our use (*m*) every creature of God.

i Joh.4.21,23.
k 1 Cor.6.12. Tit.1.15.
l 1 Tim.4.5.
m Rom.14.14. Act.10.15.

But yet though we under the Gospell are thus set at libertie from all manner of ordinances which are not of intrinsecall, eternall, and unvariable necessitie; yet may this *libertie*, in regard of the *nature* of things *indifferent*, be made a *necessitie* in respect of the *use* of them. Wee may not thinke that our libertie is a licencious and unbounded libertie, as if Christ had beene the Author of confusion, to leave every man in the externall carriages of his worship unto the conduct of his private fancy. This were to have our (*a*) libertie for a cloake of naughtinesse, and as (*b*) an occasion to the flesh: but we must alwayes limit it by those generall and morall *Rules* of *Pietie*, *Loyaltie*, *Charity* and *Sobrietie*. Use all things we may indifferently without subjection or *bondage unto the thing*, but not without subjection unto God and Superiours. Use them we may, but with (*c*) temperatenesse, and moderation; use them we

a 1 Pet.2.6.
b Gal.5.13.
c Gal.5.13.

we may, but with reſpect (*d*) to Gods glory; uſe them we may, but with (*e*) ſubmiſſion to authoritie; uſe them we may, but with (*f*) avoyding of ſcandall. *Chriſtian libertie* conſiſteth in the *inward freedome* of the (*g*) *conſcience*, whoſe onely bond is a *neceſſitie* of *Doctrine*, not in *outward conformitie* or obſervances onely, whoſe bond is a *neceſſitie* of *obedience*, and ſubordination unto higher power, which obeying, though we become thereby ſubject unto ſome *humane* or *Eccleſiaſticall ordinances*, the *conſcience* yet remaines uncurbed and at libertie.

d 1 Cor. 10. 31.
e Rom. 13. 1, 2, 5.
f 1 Cor. 8. 9.
g See Doctor *Field* of the Church. *bb.* 1. *cap.* 32, 33.

Secondly, we have hereby a great incouragement to ſerve our God in (*h*) ſpirit and in truth, being delivered from all thoſe burdenſome acceſſions which unto the inward worſhip were added in the legall obſervances. In *ſpirit*, in oppoſition unto the *Carnall*; in *truth*, in oppoſition unto the *Typicall* Ceremonies. The ſervices of the Jewes were celebrated in the blood and ſmoake of unreaſonable creatures; but ours in the *Goſpell* muſt be a ſpirituall, a (*i*) reaſonable ſervice of him: for as in the Word of God, the (*k*) letter profiteth nothing, it is the Spirit that quickneth; ſo in the worſhip of God likewiſe; the Knee, the Lip, the Eye, the Hand alone profiteth not at all, it is the Spirit that worſhippeth. It is not a macerated body, but a contrite ſoule which he reſpecteth; if there be *paleneſſe* in the face, but *blood* in the heart, if *whiteneſſe* in the eye, but *blackneſſe* in the ſoule, if a *drooping* countenance, but an *unbended* conſcience, if a knee *bowing* down

h Joh. 4. 24.
i Rom. 12. 1.
k 2 Cor. 3. 6.

down in the Temple of God, and thoughts *rising* up against the grace of *God*, the head like a Bulrush, and the heart like an Adamant: in a word, if there be but a bodily, and unquickned service, a Schisme in the same worshipper, between his outward, and his inward man, he that is not a God of the dead but of the living, he that accounteth in the Levitical Law, carcases as uncleane things, (as being in the neerest disposition to rottennesse, and putrefaction) will never smell any sweet savour in such services. (*b*) What have I to doe (saith God) with *your sacrifices*, and my soule hateth *your new Moones*, and *your appointed Feasts*. *My* Sacrifices, and *my* (*c*) Sabbaths they were by originall *institution*, but your carnall observance of them hath made them (*d*) *yours*. Even the (*e*) Heathen Idols themselves did require rather the *truth* of an *inward* than the *pomp* of an *outward* worship, and therefore they forbad all (*f*) prophane people any accesse to their services. And *God* certainly will not be content with lesse than the Devill.

Sixthly, in that by these frequent ceremonies we are led unto the celebration of Christs death, and the benefits thereby arising unto mankinde, we may hence observe the naturall deadnesse, and stupiditie of mans memory in the things of his salvation. It is a wonder how a man should forget his Redeemer that ransomed him with the price of his own blood, to whom he oweth whatsoever he either is or hath, him whom each good thing we enjoy leadeth unto to the acknowledgement

b Isa.1.11,13, 14. Am.5.21.
c Exod.20.10. Ezek.20.12. Isa.58.13.
d Vestra dicit quæ secundum libidinem suã non secundum Religionem Dei celebrando sua jam non Dei fecerant: Tert. cont. Marcion. l.2.c.22.
e Cultus Deorum optimus idemq; castissimus ut eos semper purâ, integrâ, incorruptâ & mente & voce venereris Cic De nat. Deorũ. l.2. Sicut nec in victimis quidẽ licet opimæ sint, auroq; deorũ honos sed piâ ac rectâ voluntate veneratum. Senec. de Benef. l.1.c.6. & epist.95. Ad divos adeunto castè. Cic. de legib. l.2. Animadverto etiam Deos ipsos non tam accuratis adorantiũ precibus quàm in-

ment of. Looke where we will, he is still not onely in us, but before us. The wisedome of our minds, the goodnesse of our natures, the purposes of our wills and desires, the calmnesse of our consciences, the hope and expectation of our soules and bodies, the libertie from law and sinne, whatever it is in or about us which we either *know*, or *admire*, or *enjoy*, or *expect*, he is the Treasury whence they were taken, the fulnesse whence they were received, the head which transferreth, the hand which bestoweth them; we are on all sides compassed, and even (*a*) hedged in with his blessings; so that in this sense we may acknowledge a kind of *ubiquitie* of Christs body, in as much as it is every where even visible, and palpable in those benefits which flow from it. And yet we, like men that looke on the River *Nilus*, and gaze wondrously on the Streames, remaine still ignorant of the head, and Originall from whence they issue. Thus, as there is betweene blood and poyson such a naturall antipathy as makes them to shrinke in, and retire at the presence of each other: so though each good thing we enjoy serve to present that precious blood which was the price of it unto our soules, yet there is in us so much venome of sin as makes us still to remove our thoughts from so pure an object. As in the knowledge of things many men are of so narrow understandings that they are not able to raise them unto consideration of the *causes* of such things, whose *effects* they are haply better acquainted with than wiser men; it being the worke

nocentia & sanctitate lætari. Plin. Paneg.

f *Semper impia institutiones arcent profanos, &c. Tert. in Apolog. c. 7.* ὁ γὰρ θέμις τοῖς βεβήλοις τὰ τοῦ λόγου μυστήρια διηγεῖσθαι. *Clem. Alex. Jerem. l. 5. vid. Brisson. de formulis. lib. 1.*

a Job 1. 10.

of a diſcurſive head, to diſcover the ſecret knittings, obſcure dependances of naturall things on each other: ſo in matters of practice in Divinity many men commonly are ſo faſtned unto the preſent goods which they enjoy, and ſo full with them that they either have no roome, or no leiſure, or rather indeed no power, nor will to lift up their minds from the ſtreams unto the Fountaine, or by a holy logick to reſolve them into the *death of Chriſt*, from whence if they iſſue not, they are but fallacies, and ſophiſticall good things, and whatever happineſſe we expect in or from them, will prove a *non ſequitur* at the laſt. Remember and know Chriſt indeed ſuch men may, and doe in ſome ſort, ſometimes to diſhonour him, at beſt but to diſcourſe of him. But as the Philoſopher ſpeakes of intemperate men, who ſinne, not out of a full purpoſe and uncontroled ſwinge of vitious reſolutions, but with checks of judgement and reluctancy of reaſon, that they are, but (*a*) half vitious (which yet is indeed but an half-truth.) So certainly they, who though they doe not quite forget Chriſt, or caſt him behinde their back, doe yet remember him only with a *ſpeculative* contemplation of the nature and generall efficacy of his death, without particular application of it unto their owne perſons and practiſes, have but a halfe and halting knowledge of him. Certainly a meer Schoole-man who is able exactly to diſpute of Chriſt and his paſſion, is as farre from the length and breadth, from depth, and height of Chriſt crucified, and the requiſite dimenſions of a Chriſtian,

(*a*) ἡμιπόνηρος. *Ar. Eth. lib. 7. cap. 10.*

Chriſtian, as a meere Surveiour or Architect, who hath onely the practiſe of meaſuring land or timber, is from the learning of a Geometrician. For as Mathematicks, being a ſpeculative Science cannot poſſibly be compriſed in the narrow compaſſe of a practicall Art; ſo neither can the knowledge of Chriſt, being a ſaving and practick knowledge, be compleat, when it floats only in the diſcourſes of a ſpeculative braine. And therefore Chriſt at the laſt day will ſay unto many men who thought themſelves great Clerks, and of his neere acquaintance, even ſuch as did preach him and do wonders in his name, that he never (*b*) knew them, and that is an argument, that they likewiſe never knew him neither. For as no man can ſee the Sunne, but by the benefit of that light which from the Sunne ſhineth on him: ſo no man can know Chriſt, but thoſe on whom Chriſt firſt ſhineth, and whom he vouchſafeth to know; *Mary Magdalen* could not ſay *Rabboni* to Chriſt, till Chriſt firſt had ſaid *Mary* to her. And therefore that we may not faile to remember Chriſt aright, it pleaſeth him to inſtitute this holy Sacrament as the image of his crucified body, whereby wee might as truely have Chriſt's death preſented unto us, as if he had been (*c*) crucified before our eyes.

b Mat. 7. 22, 23

c Gal. 3 1.

Secondly, we ſee here who they are who in the Sacrament receive Chriſt, even ſuch as remember his death with a recognition of faith, thankfulneſſe and obedience. Others receive onely the Elements, but not the Sacrament. As when the King ſeales a pardon to a condemned malefactor,

ctor, the meſſenger that is ſent with it receives nothing from the King but paper written and ſealed, but the malefactor (unto whom onely it is a gift) receives it as it were a reſurrection. Certainly there is a ſtaffe as well of Sacramentall as of common bread; the ſtaffe of common bread is the *bleſſing* of the Lord, the ſtaffe of the Sacramentall is the *body* of the Lord; and as the wicked, which never looke up in thankfulneſſe unto God, doe often receive the bread without the bleſſing, ſo here the element without the body; they receive indeed, as it is fit unclean Birds ſhould doe, nothing but the carcaſſe of a Sacrament; the Body of Chriſt being the ſoule of the Bread, and his Blood the life of the Wine. His Body is not now any more capable of diſhonour, it is a glorified Body, and therefore will not enter into an earthy and uncleane ſoule. As it is corporally in Heaven, ſo it will be ſpiritually and ſacramentally in no place but a heavenly ſoule. Think not that thou haſt received Chriſt, till thou haſt effectually remembred, ſeriouſly meditated, and been religiouſly affected, and inflamed with the love of his death; without this, thou maiſt be guiltie of his Body, thou canſt not be a partaker of it: guiltie thou art, becauſe thou didſt reach out thy hand with a purpoſe to receive Chriſt into a polluted ſoule, though he withdrew himſelfe from thee. Even as *Mutius Scævola* was guiltie of *Porſena's* blood, though it was not him, but another whom the Dagger wounded; becauſe the error of the hand cannot remove the malice of the heart.

CHAP.

Chap. XVIII.

Of the Subject, who may with benefit receive the holy Sacrament, with the neceſſary qualifications thereunto; of the neceſſitie of due preparation.

WE have hitherto handled the Sacrament it ſelfe; we are now briefly to conſider the ſubject whom it concerneth, in whom we will obſerve ſuch qualifications as may fit, and pre-diſpoſe him for the comfortable receiving, & proper intereſt in theſe holy myſteries. Sacramẽts, ſince the time that Satan hath had a Kingdome in the World, have beene ever notes and characters, whereby to diſtinguiſh the Church of God from the Ethnick and unbeleeving part of men; ſo that they being not common unto all mankinde, ſome Subject unto whom the right and proprietie of them belongeth, muſt be found out. God at the firſt created man upright; framed him after his owne Image, and endowed him with gifts of nature, able to preſerve him entire in that eſtate wherein he was created. And becauſe it was repugnant to the *eſſentiall freedome* wherein hee was made, to neceſſitate him by any outward conſtraint unto an immutable eſtate of integritie, hee therefore ſo (a) framed him that it might bee within the free libertie of his owne will to cleave to him, or to decline from him. Man being thus framed, abuſed this native freedome,

a *Juſtin. Mart. in dialog. Cum Tryph.*

and committed ſinne, and thereby in the very ſame inſtant became really, and *properly dead*. For as he was *dead judicially* in regard of a temporall, and *eternall death* (both which were now already pronounced though not executed on him) ſo was he *dead actually and really*, in regard of that *ſpirituall death* which conſiſteth in a ſeparation of the ſoule from God, and in an abſolute immobility unto Divine operations. But mans ſinne did not nullifie Gods power. He that made him a glorious creature when he was nothing, could as eaſily renew, and rectifie him when he fell away. Being dead, true it is, that *active concurrence* unto his own reſtitution he could have none, but yet ſtill the ſame *paſſive obedience*, and capacitie which was in the red Clay of which *Adams* body was faſhioned unto that divine Image which God breathed into it, the ſame had man being now fallen unto the reſtitution of thoſe heavenly benefits and habituall graces which then he loſt; ſave that in the Clay there was only a paſſive obedience, but in man fallen there is an (*b*) active rebellion, croſſing reſiſtance, and withſtanding of Gods good work in him. More certainly than this he cannot have, becauſe howſoever in regard of naturall and reaſonable operations he be more ſelfe-moving than Clay, yet in regard of ſpirituall graces he is full as dead. Even as a man though more excellent than a beaſt, is yet as truly and equally not an Angel as a beaſt is. So then thus far we ſee all mankinde to agree in an equallitie of *Creation*, in a univerſallitie of *deſertion*, in a capacitie of *reſtitution*.

b Act.7.51. Rom.7.23.

God

God made the World, that therein he might communicate his goodneſſe unto the creature, and unto every creature in that proportion as the nature of it is capable of. And man being one of the moſt excellent creatures, is amongſt the reſt capable of theſe two principall attributes, *holineſſe* and *happineſſe*, which two, God out of his moſt ſecret counſell and eternall mercy conferreth on whom he had choſen and made accepted in Chriſt the beloved, ſhutting the reſt either out of the compaſſe, as Heathen, or at leaſt out of the inward priviledges and benefits of that Covenant which hee hath eſtabliſhed with mankinde, as Hypocrites and licentious Chriſtians. Now as in the firſt Creation of man, God did into the unformed lump of Clay infuſe by his power the breath of life and ſo made man; ſo in the regeneration of a Chriſtian doth he in the naturall man who is dead in ſinne, breathe a principle of ſpirituall life, the *firſt Act*, as it were, and the originall of all ſupernaturall motions, whereby he is conſtituted in the firſt being of a member of Chriſt.

And this firſt Act is *Faith*, the ſoule of a Chriſtian, that whereby we (*a*) live in Chriſt, ſo that till we have Faith we are dead and out of him. And as *Faith* is the *principle* (next under the Holy Ghoſt) of all ſpirituall life here, ſo is *Baptiſme* the *Sacrament* of that life, which accompanied and raiſed by the *Spirit* of grace, is unto the Church, though not the *cauſe*, yet the (*b*) *meanes* in and by which this grace is conveyed unto the ſoule.

a Joh. 5. 13.

b Joh. 3. 5. Tit. 3. 5.

Now

Now as *Adam* after once *life* was infuſed into him, was preſently to preſerve it by the (*b*) eating of the *fruits* in the Garden where God had placed him, becauſe of that continuall depaſtion of his radicall moiſture by vitall heat, which made Nature to ſtand in need of ſuccours and ſupplyes from outward nouriſhment: ſo after man is once *regenerated* and made alive, he is to preſerve *that faith* which quickneth him, by ſuch *food* as is provided by God for that purpoſe, it being otherwiſe of it ſelfe ſubject to continuall languiſhings and decayes. And this life is thus continued and preſerved amongſt other meanes by the grace of this *holy Euchariſt*, which conveyes unto us that true food of life, the body and blood of Chriſt crucified. So then, in as much as the Sacrament of Chriſts Supper is not the Sacrament of *regeneration*, but of *ſuſtentation* and nouriſhment; and in as much as no dead thing is capable of being nouriſhed (*augmentation* being a vegetative and *vitall* act) and laſtly in as much as the *principle* of this ſpirituall life is *faith*, and the *Sacrament* of it *Baptiſme*; It followeth evidently, that no man is a ſubject qualified for the holy Communion of Chriſts body, who hath not been before partaker of faith and Baptiſme.

b Gen. 1. 29.

In Heaven, where all things ſhall be perfected and renewed, our ſoules ſhall be in as little need of this Sacrament, as our bodies of nouriſhment. But this being a ſtate of *imperfection* ſubject to decayes, and ſtill capable of further augmentation, wee are therefore by theſe holy myſteries to

preſerve

preserve the *life* which by *Faith* and *Baptisme* wee have received: without which life, as the Sacrament doth conferre and confirme nothing, so doe we receive nothing neither but the bare elements. Christ is now in Heaven, no eye sharpe enough to see him, no arme long enough to reach him but onely *faith*. The *Sacrament* is but the (*c*) seale of a *Covenant*, and *Covenants* essentially include *conditions*, and the *condition* on our part is *faith*, no faith no Covenant, no Covenant no Seale, no Seale no Sacrament. (*d*) Christ and Beliall will not lodge together.

c Rom.4.11.

d 2 Cor.6.15.

Having thus found out the first *necessary qualification* of a man for the receiving of the holy Eucharist, without which he is absolutely as uncapable of it, as a dead man of food, we may the more easily looke into the next more *immediate and particular*, consisting in that *preparatory Act* of (*e*) *examination* or triall of the conscience touching its sitnesse to communicate, because the former is to be the rule and measure by which we proceed in the latter.

e 1 Cor.11.

(*f*) Some things there are which men learn to do by doing of them, and which are better perform'd, and the dangers incident unto them better avoided by an extemporary dexterity, than by any premeditation or fore-cast. But yet generally since matters of consequence are never without some perplexed difficulties not discernable by a sudden intuition, and since the minds of men are of a limited efficacy, and therefore unfit for any serious worke, till first dispossessed of all different no-

f Ἀγὰρ δεῖ μανθάνοντας ποιεῖν ταῦτα ποιοῦντες μανθάνομεν. Ar. Eth. l. 2. c. 1. *In arena consilium. Sen. Videbitur in monte. Gen.* 22.14.

tions which might divert, and of all repugnant principles or indiſpoſitions which might oppoſe it in the performance of any great buſineſſe ſet upon with ſudden, uncompoſed and uncollected thoughts; It is very neceſſary before we undertake any ſerious and difficult work, both to examine the ſufficiency, and to prepare the inſtruments by which we may be enabled to performe it. Thus we ſee in the workes of *Nature*, thoſe which admit of any latitude or degrees of perfection, are ſeldome done without many previous diſpoſitions to produce them. In plants and vegetables the Earth is to be opened, the ſeed to be ſcattered, the rain to moiſten, the Sunne to evocate and excite the ſeminall vertue, and after all this comes a Fruitfull Harveſt: and ſo in generation of all other naturall bodies there are ever ſome antecedent qualities introduced, by means whereof Nature is aſſiſted and prepared for her laſt act. So in the workes of *Art* we find how (*a*) wreſtlers and runners in races did ſupple their joynts with ointments, and dyet their bodies that by that means they might be fit for thoſe bodily exerciſes; how (*b*) thoſe Roman Fencers in their gladiatory fights did firſt uſe *preluſoria* or dulled weapons before they entred in good earneſt into the Theater, and then their cuſtome was, firſt to carry their weapons to the Prince to have his allowance of the fitneſſe of them before they uſed them in fighting. The (*c*) *Lacedemonians* were wont to have muſicall inſtruments before their warres, that thereby their courage might be ſharpned,

a *Quint. Juſt.*

b *Vid. Lipſ. Satur. l.2. c.19.*

c *Au'. Gel. noct. Attic.*

ned, and their minds raiſed unto bold attempts. And we read of (*d*) *Scipio Africanus*, that ever before he ſet himſelfe upon the undertaking of any great buſineſſe, his manner was to enter the Capitole, to ſubmit his projects unto the judgement of the gods, and to implore their aide and allowance for the good ſucceſſe of ſuch his enterpriſes. A thing for the ſubſtance of it, practiſed by all the Ethnicks before they addreſſed themſelves unto any work of conſequence, whoſe conſtant uſe it was to have recourſe unto their gods in (*e*) prayers, for benediction and encouragement. And it was a religious obſervation in the Roman ſuperſtitious ſacrifices for a (*f*) ſervant that ſtood by, to put the Prieſt in minde what he was about, and to adviſe him to conſider maturely, and to doe with his whole mind, and endeavour that worke he was to performe. And (*g*) whatſoever veſſells, or garments were in thoſe ſolemnities uſed, were before-hand waſhed and cleanſed, that they might be fit inſtruments for ſuch a worke. Thus farre we ſee the light of reaſon, and the very blindneſſe of ſuperſtition enforceth a neceſſity of *preparation* unto any great, eſpecially divine, worke.

If wee looke into the holy Scriptures wee may find God himſelfe a patterne of theſe deliberate preparations. In making the world it had beene as eaſie for him in one ſimple command to have erected this glorious frame at once, as to be ſix dayes in the faſhioning of it. But to exhibit unto us an example of temperate, and adviſed proceedings,

d *Liv. l. 26.*
e *Plin. Paneg. in initio. Cic de legib. l. 2. & in Vatin. Ut, ſolenne hoc ante bella. Virg. Æn. l. 8. & 11. Xenoph. Cyrop. l. 7. Macrob. Saturn. l. 3. c. 15. Ante epulas, Athenæus l. 4. Liv. l. 49. Virg. Æn. l. 1. Ante Nuptias. Servius ad Vir. Æn. lib. 3.*
f *Vid. Briſſ. de formulis, lib. 1.*
g *Servius ad illud. Virg. puraq; in veſte Sacerd. Æn. 12.*

ceedings, he first provides the materialls, and then superads the accomplishment and perfection. In the dispensing of his judgements he first prepares them, before he inflicts them. He hath whet his sword, and bent his bow, and made ready his arrowes, before he strikes or shoots: his eye comes before his hand; (*h*) He comes downe to *see Sodome* before to *consume* it. He *examines* before he *expells*, (*i*) *Adam* where art thou? Before he drive him out of Paradise. Nay in the very sweetest of all his Attributes, his Mercy, we find him first (*k*) *consider* his people *Israel*, before he sends *Moses* to *deliver* them. In like manner our blessed Saviour, though having in him the fulnesse of the God-head, the treasures of Wisedome and Grace without measure, he was therefore perfectly able to discharge that great worke unto which the Father had Sealed him, was yet pleased to prepare himselfe both unto his propheticall and sacerdotall obedience by (*l*) Baptisme, (*m*) Fasting, Temptation, and (*n*) Prayer. That the practice of this great Worke, where it was not necessary, might be a president, unto us who are not able of our selves to think, or to do any good thing. (*o*) In the building of *Solomons* Temple the stones were perfected, and hewed before they were brought, there was neither Hammer, nor Axe, nor any toole of Iron heard in the house while it was in building. And so should it be in the Temple of which that was a type, even in the mysticall body of Christ, every man should be first hewed, and fitted by repentance, and other preparatory works before

h Gen. 18. 21.
i Gen. 3. 9.
k Exod. 3. 7, 8.
l Mat. 3. 13.
m Mat. 4. 12.
n Mat. 26. 36.
o 1 King. 6. 7.

fore he ſhould approach to incorporate himſelfe into that ſpirituall, and eternall building. In the obſervation of Leviticall ceremonies we may note that (*b*) before the celebration of the Paſſe-over the Lambe was to be taken and ſevered from the flock three dayes ere it was ſlaine, in which time the people might in that figure learne to ſanctifie themſelves, and to be ſeparated from ſinners. And our Saviour Chriſt in the celebration of the laſt Supper, would not have ſo much as the (*c*) roome unprovided, but he ſent his Diſciples before hand about it. Teaching us that in ſacred things there ſhould be firſt a *preparation* before a *celebration*. So then wee ſee in generall the neceſſitie of preparing, and deliberating before we addreſſe our ſelves unto the performance of any holy worke, and if any where, certainly in this worke of the Sacrament moſt neceſſary it is. Though Gods commands by his Apoſtle were bond enough to enforce us the (*d*) neceſſitie of obedience, depending rather on the *Author* than on the emolument of the Law, yet God, who is not wanting alwayes to winne men unto the obſervance of what he requires, urgeth us thereunto not onely with an argument of *debt* becauſe we are his *ſervants*, but with an argument of *profit* too, becauſe the omiſſion of it will not onely nullifie unto us the benefit of his Sacrament, but make us guiltie of that very blood which was ſhed for the Salvation of the World, and turne that into Judgement which was intended for Mercy.

b Exod. 12. 3 *&c.*

c Mark. 14. 13, 15.

d Prior eſt authoritas imperantis quam utilitas ſervientis. Tertul. de præſcit. cap. 4.

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k Exod. 3.7,8.
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c Mark. 14. 13, 15.

d Prior eſt authoritas imperantis quam utilitas ſervientis. Tertul. de pœnit. cap. 4.

What this danger of being guiltie of Christs blood is, I will not ſtand long to explain. Briefly, to be guiltie of the Body and Blood of Chriſt, is to offer ſome notable contempt, and indignitie unto the ſufferings of Chriſt, to ſinne againſt the price of our redemption, and to (*a*) vilifie and ſet at naught the precious Blood of the new covenant, as if it were a common and prophane thing, when men out of ignorant, ſenſuall, ſecure, preſumptuous, formalizing, inconſiderate, and prophane affections approach unto Chriſts Table to Communicate of him. To be guiltie of his blood, is in ſome ſort or other, to (*b*) ſhed it, and to joyne with the crucifiers of Chriſt. A ſinne, which as it drave *Iudas* to deſpaire, and to end with himſelfe, who had begun with his Maſter, ſo doth it to this day lye with the heavieſt curſe that ever that people indured, on the off-ſpring of thoſe wicked *Iewes*, whoſe imprecation it was, *His blood be on us, and on our children.* As Chriſt on the Croſſe was in regard of himſelfe *offered* up unto the Father, but in regard of *Pilat*, and the *Iewes crucified*; ſo is his blood in the Sacrament by the *faithfull received*, by the *wicked ſhed*, and ſpilt on the ground, when not diſcerning or differencing the Lords Body from other ordinary Food, they ruſh irreverently to the participation of it. For a man may bee guiltie of the blood of Chriſt though he receive it not at all, as a man may of murther, though he hit not the partie againſt whom his Weapon was directed. (*c*) It is not the *event* but the *purpoſe* which ſpecifies the ſinne.

The

a Heb. 10. 29.

b *Chryſoſt. in 1 Cor. Hom. 27.*

Voluntas facit Homicidam.

c *Omnia ſcelera etiam ante effectum operis, quantum culpæ ſatis eſt, perfecta ſunt. Sen. de Conſt. c 7.*

The anger of a Dog is as great, when he barkes at the Moone which is above his malice, as when at a man whom he may eaſily bite. The malice of the Apoſtate who ſhot up (*d*) Darts againſt Heaven, was no leſſe than if he had hit the Body of Chriſt at whom he ſhot. If that which is done unto the Apoſtles of Chriſt is done unto him, becauſe they are his *Ambaſſadours*, and if that which is done unto the poore and diſtreſſed flock of Chriſt, is done unto him becauſe they are his *members*, then ſurely that which is done unto the Sacrament of Chriſt muſt needs be done unto him too, in as much as it is his *repreſentation* and Image. For a man may be guiltie of treaſon, by offering indignitie to the Picture, Coine, Garment, or Seale of a Prince. The diſhonour that is done to the *Image* (it being a relative thing) doth ever reflect on the *originall* it ſelfe. And therefore the *Romans*, when they would diſhonour any man, would ſhew ſome diſgrace to (*e*) the ſtatues that had been erected to his honour, by demoliſhing, breaking downe, and dragging them in the Dirt. Againe, a man may be guiltie of the blood of Chriſt by reaching forth his hand to receive it having no right unto it. A ſacriledge it is, to lay hold wrongfully on the Lords inheritance, or on any thing conſecrated to the maintenance of his worſhip, and ſervice; but this certainly is ſo much the greater by how much the *Lords Body* is more precious than his *portion*. To counterfeit right of inheritance unto ſome Kingdome hath beene ever amongſt men unfortunate, and

d *Quid tu putas cum ſolidus ille Rex multitudine telorum diem obſcuraſſet ullam ſagittã in ſolem incidiſſe? Sen. ibid. c. 4.*

e *Deſcendunt ſtatuæ reſtemq; ſequuntur, &c. Juven. Sat 10. cap. 8.*
Effigies Piſonis traxerant in Gemonias ac divellebãt. Tac. Hiſt. lib. 3.
Vexillarius comitantis Galbam cohortis direptã Galbæ imaginem ſolo afflixit. Tac. Hiſt. l. 1.

and Capitall. Wee know how ill it ſucceeded with the counterfeit (a) *Nero* amongſt the *Romans*, and that forged Duke of *York* in the time of *Henry* the ſeventh. And ſurely no leſſe ſucceſſefull can their inſolence be, who having by reaſon of their unworthy approach no claime nor intereſt unto the benefits of Chriſts Body, doe yet uſurpe it, and take the Kingdome of Heaven as it were by rapine, and preſumptuous violence. Certainly if Chriſt will not have the wicked to take his (b) Word much leſſe his Body into their mouths; If the (c) Raine that falleth to the ground returnes not emptie, but according to the qualitie of the ground on which it falls makes it fruitfull either in Herbs meet for the uſe of Men that dreſſed it, or in Thornes and Briars that are neere unto curſing, impoſſible it is that the blood of Chriſt in his Sacrament ſhould be uneffectuall, whether for a bleſſing unto the faithfull, or for a curſe to thoſe that unworthily receive it. So then neceſſary it is that before the Communication of theſe ſacred myſteries, a man prepare himſelfe by ſome previous devotions; and for this cauſe we find our (d) Saviour Chriſt waſhing his Diſciples Feet, that is, cleanſing their earthly and humane affections before his inſtitution of this Sacrament. And we find *Ioſeph* of *Arimathea* (e) wrapping his dead Body in a cleane linnen Garment, and putting it into a new Tombe, never yet defiled with rottenneſſe, and corruption. And can we imagine that he that endured not an uncleane grave or ſhrowd will enter into a ſinfull

a *Tac. Hiſt. l. 2.*

b Pſal. 50. 16.
c Heb. 6 7.

d Joh. 13. 5.

e Mat. 27. 59, 60.

sinfull, and unprepared Soule. *The everlasting Doores must first be lifted up before the King of Glory will enter in.*

Chap. XIX.

Of the forme or manner of Examination required, which is touching the maine qualification of a worthy receiver, Faith: The demonstration whereof is made; first, from the causes; secondly, from the nature of it.

HAving thus discovered the necessitie of preparation, and that standing in the examination and triall of a mans Conscience; it followeth that wee conclude with setting downe very compendiously the manner of this examination, onely naming some principall particulars. The maine *Quærie* is, Whether I am a fit guest to approach Gods Table, and to share in the fellowship of his sufferings. The sufferings of Christ are not exposed unto the rapine and violence of each bold intruder; but he who was the first Author, is for ever the dispenser of them. And as in the dispensation of his *miracles*, for the most part, so of his *sufferings* likewise, there is either a question premised, *beleevest thou?* or a condition included, *be it unto thee as thou beleevest.* But a man may be alive, and yet unfit to eate, nor capable of

any nourishment by reason of some dangerous diseases, which weaken the stomack, and trouble it with an apepsie, or difficultie of concoction. And so faith may sometimes in the *Habit* lye smothered, and almost stifled with some spirituall lethargy, binding up the vitall faculties from their proper notions. And therefore our faith must be an operative and expedite faith, not stupified with any knowne and practised course of sinne, which doth ever weaken our appetite unto grace, they being things unconsistent. The matter then we see of this triall must be that *vitall qualification* which pre-disposeth a man for the receiving of these holy mysteries, and that is *faith*. To enter into such a discourse of faith, as the condition of that subject would require, were a labour beyond the length of a short meditation, and unto the present purpose impertinent. We will therefore onely take some generalities about the causes, nature, properties or effects of faith (which are the usuall mediums of producing assents) and propose them by way of interrogation to the Conscience, that so the *major* and *minor* being contrived, the light of reason in the soule may make up a practicall syllogisme, and so conclude either its fitnesse or indisposition towards these holy mysteries.

First, for the causes of faith, not to meddle with that extraordinary cause, I meane *miracles*, the ordinary are the Word of God, and the Spirit of God; the Word as the Seed, the Spirit as the formative and seminall vertue making it active

active and effectuall: for the *Letter* profiteth nothing, it is the *Spirit* which quickneth. What the formalitie of that particular action is, whereby the Word and Spirit doe implant this heavenly branch of faith in the soule.

(Faith it selfe having in its nature severall distinct degrees, some intellectuall of assent, some fiduciall of reliance and confidence, some of abnegation, renouncing, and flying out of our selves, as insufficient for the contrivance of our own salvation, and so in congruitie of reason requiring in the causes producing them severall manners of causalities) as I take it not necessary, so neither am I able to determine. I shall therefore touch upon some principall properties of either, all which if they concur not unto the originall production, doe certainly to the radication and establishing of that divine vertue, and therefore may justly come within the compasse of those premisses, from the evidences of which assumed and applyed, the Conscience is to conclude the truth of its faith in Christ.

And first for the *Word*, to let passe those properties which are only the inherent attributes, and not any transient operations thereof (as its sufficiency, perspicuitie, majestie, self-Authoritie, and the like) let us touch upon those which it carrieth along with it into the Conscience, and I shall observe but two. Its (*a*) *Light*, and its (*b*) *Power*: Even as the Sunne where ever it goeth doth still carry with it that *brightnesse* whereby it *discovereth*, and that *influence* whereby it *quickneth* inferiour

a 2 Pet. 1. 19. Psal. 119.
b Rom. 1. 16.

riour bodies. First for the *Light*, the properties thereof are first to make manifest and to discover the hidden things of darkness, for whatsoever doth make manifest is light. The heart of man naturally is a labrynth of (c) darkness, his workes (d) workes of darkness, his Prince a Prince of darkness, whose projects are full of darkness, they are (e) depths, (f) devices, (g) craftiness, (h) methods. The Word of God alone is that light (i) which maketh manifest the secrets of the heart, that (k) glasse wherein we may see both our selves, and all the devices of Satan against us discovered. And secondly, by this act of manifesting doth light distinguish one thing from another. In the dark we (l) make no difference of faire or fowle, of right or wrong waies, but all are alike unto us: and so while we continue in the blindnesse of our naturall estate, we are not able to perceive the distinction between Divine, and naturall objects; but the Word of God like a touch-stone, discovereth the differences of truth and false-hood, good and evill, and like fire separateth the precious from the vile.

c Rom. 1. 21. *Plangendæ tenebræ in quibus mea facultas latet. Aug. confes. l. 10. cap. 32.*
d Eph. 5. 11.
e Rev. 2. 22.
f 2 Cor. 2. 11.
g 2 Cor. 11. 3.
h Eph. 6. 12.
i 1 Cor. 14. 15.
k Jam. 1.
l 1. Joh. 2. 11.

Secondly, light is quickning, and a comforting thing. The glory of the Saints is an (m) inheritance of light, and they are (n) children of light, who shall shine as the Sunne in the Firmiment, whereas darkness is both the Title and the Portion of the wicked. The times of darkness men make to be the times of their sleeping, (which is an Image of Death) 'tis in the light onely that men work: and so the Word of God is a comfort-

m Colos. 1.
n Eph. 5.

ing

ing Word: It was (o) *Davids* delight, his hony-combe. And it is a quickning Word too, for it is the (p) Word of Life. Lastly, (q) light doth aſſiſt, direct and guide us in our wayes; and ſo doth the Word of God; it is a (r) Lanthorne to our feet, and a light unto our paths. Secondly, for the *power* of the Word, it is two-fold, even as all power is, a *governing power* in reſpect of that which is *under it*, and a *ſubduing power* in reſpect of that which is *againſt it*. Firſt, the Word hath a governing power, in reſpect of thoſe which are ſubject to it; for which cauſe it is every where called a Law, and a (ſ) royall, that is, a commanding Soveraigne Law; It beates Dominion in the ſoule conforming each faculty to it ſelfe, directeth the righteous, furniſheth unto good works, raiſeth the drooping, bindeth the broken, comforteth the afflicted, reclaimeth the ſtraggling. Secondly, it ſubdueth all enmitie and oppoſition, diſcomfiteth Satan, beateth downe the ſtrong holds of ſinne; 'tis (t) a Sword to cut off, a (u) weapon to ſubdue, a (x) Hammer to breake in pieces whatſoever thought riſeth up againſt it. Now then let a mans conſcience make but theſe few demands unto it ſelfe.

Hath the *Light* and power of Gods Word diſcovered it ſelfe unto me? Have the Scriptures made me knowne unto my ſelfe? Have they unlocked thoſe crooked windings of my perverſe heart? Have they manifeſted unto my ſoule not onely thoſe ſinnes which the light

o Pſal. 119.

p Heb. 3. 12. Joh 6 68.
q Joh. 12 35.
r Pſal. 119.

ſ Jam. 2. 8.

t Heb. 3. 12.
u 2 Cor. 10. 4.
x Jer. 23. 29.

of reason could have discerned, but even those privie corruptions which I could not otherwise have known? Have they acquainted me with the devices of Satan, wherewith he lyeth in wait to deceive? Have they taught me to distinguish betweene truth and appearances, betweene goodnesse and shadowes, to find out the better part, the one necessary thing, and to adhere unto it? Am I sensible of the sweetnesse and benefits of his holy Word, doth it refresh my soule, and revive me unto every good worke? Is it unto my soule like the (a) hony-Combe, like (b) pleasant pastures, like (c) springs of water, like (d) the Tree of life? Doe I take it along with me whersoever I goe, to preserve me from stumbling and straggling in this valley of darknesse, and shadow of death? Againe, doe I feele the *power* of it like a Royall commanding Law, bearing rule in my soule? Am I willing to submit, and resigne my selfe unto the obedience of it? Doe I not against the cleare and convincing evidence thereof, entertaine in my bosome any the least rebellious thought? Doe I spare no *Agag*, no ruling sinne? Withdraw no wedge or Babylonish Garment, no gainfull sinne? Make a league with no *Gibeonite*, no pretending sinne? But doe I suffer it like *Iosua* to destroy every *Canaanite*, even the sin which for sweetnesse I roled under my tongue? Doth it batter the Towers of *Iericho*, break downe the Bul-warks of the flesh? Lead into captivity the corruptions of nature? Mortifie and crucifie the old man in me? Doth it minister comforts unto

a Psal. 119.
b Psal. 23.
c Esay 12. 3.
d Esay 49. 10.

to

to me in all the ebbes, and droopings of my spirit, even above the confluence of all earthly happinesse, and against the combination of all outward discontents? And doe I set up a resolution thus alwayes to submit my selfe unto the Regiment thereof? In one word, doth it convince me of sinne in my selfe, and so humble me to repent of it? Of Righteousnesse in Christ, and so raise me to believe in it, of his spirituall judgement in governing the soules of true beleevers by the power of love, and beautie of his graces, and so constraine and perswade me to be obedient unto it? These are those good premises out of which I may infallibly conclude, that I have had the beginnings, the seeds of Faith shed abroad in my heart, which will certainly be further quickned by that *holy Spirit* who is the next, and principall producer of it.

The operations of this *holy Spirit* being as numberlesse, as all the holy actions of the Faithfull, cannot therefore all possibly be set downe, I shall touch at some few which are of principall and obvious observation. First of all, the Spirit is a Spirit of *libertie*, and a Spirit of *prayer*. It takes away the (*b*) bondage, and (*c*) feare, wherein wee naturally are (for feare makes us runne from God as from a punishing, and revenging Judge, never any man in danger fled thither for succour whence the danger issued, feare is so farre from this that it (*d*) betrayeth and suspecteth those very assistances which reason offereth) and it enableth us to have accesse and recourse unto God himselfe whom

b Rom. 8.
c 2 Tim. 1. 7.
d Wisd. 17. 11. *Timor etiã auxilia reformidat Q. Curt.*

whom our ſinnes had provoked: and in our prayers, like *Aaron* and *Hur*, it ſupporteth our hands that they do not faint nor fall. It raiſeth the ſoule unto divine and unutterable petitions, and it melteth the heart into ſighs and groans that cannot be expreſſed.

Secondly, the holy Ghoſt is compared unto a *witneſſe*, whoſe proper worke it is to reveale and affirme ſome truth which is called in queſtion. There is in a mans boſome by reaſon of that enmity and rebellion betwixt the Fleſh and the Spirit, and by meanes of Satans ſuggeſtions, ſundry dialogues, and conflicts wherein Satan queſtioneth the title we pretend to Salvation. In this caſe the Spirit of a man (as one cannot chooſe but do when his whole eſtate is made ambiguous) ſtaggereth, droopeth, and is much diſtreſſed, till at laſt the Spirit of God, by the light of the Word, the teſtimony of Conſcience, and the ſenſible motions of inward grace, layeth open our title, and helpeth us to read the evidence of it, and thus recompoſeth our troubled thoughts.

Thirdly, the (*a*) Spirit of God is compared to a *Seale*: the (*b*) worke of a *Seale* is firſt to make a *ſtamp* and *impreſſion* in ſome other matter, ſecondly, by that means to difference, and *diſtinguiſh* it from all other things: And ſo the Spirit of God doth faſhion the heart of his people unto a conformitie with Chriſt, framing in it holy impreſſions, and renewing the decayed Image of God therein; and thereby ſeparateth them from ſinners, maketh them of a diſtinct common-

wealth

a Eph. 4. 30.

b *Cuicunq; rei ponis ſignum, ne confuſa cum aliis à te non poſſit agnoſci. Aug. in Joh. tract. 25.*

wealth under a distinct government, that whereas before they were subject to the same Prince, Lawes, and desires with the World, being now called out, they are new men and have another Character upon them. Secondly, a *Seale* doth *obsignare*, and ratifie some Covenant, Grant, or Conveyance to the Person unto whom it belongeth. It is used amongst men for confirming their mutuall trust in each other. And so certainly doth the Spirit of God (*b*) pre-affect the soule with an evident taste of that glory which in the day of Redemption shall be actually conferr'd upon it, and therefore it is called an handsell, earnest, and first fruit of life.

b Ephes. 1. 14.

Fourthly, the Spirit of God is compared to an *ointment*; now the properties of ointments are first to *supple* and to *assuage* tumors in the body: and so doth the Spirit of God *mollifie* the hardnesse of mans heart, and worke it to a sensible tendernesse and quick apprehension of every sin. Secondly, *ointments* doe open and penetrate those places unto which they are applyed; and so the (*c*) Unction which the faithful have, *teacheth* them all things, and openeth their eyes to see the wonders of Gods Law, and the beauty of his graces. In (*d*) vaine are all outward sounds or Sermons, unlesse this Spirit be within to teach us. Thirdly, ointments doe *refresh* and lighten nature, because as they make way for the emission of all noxious humours, so likewise for the free passage and translation of all vitall spirits, which doe enliven and comfort; And so the Spirit of God is a Spi-

c 1 John 2. 20.

d *Sonus verborum nostrorum aures percutit, magister intus est; quantum ad me pertinet, omnibus locutus sum, sed quibus unctio illa intùs non loquitur, indocti redeunt; magisteria forinsecus adjutoria quadam sunt, Cathedrã in Cœlo habet qui corda docet. Aug. in Ep. Iob. tract. 4.*

rit of *consolation*, and a spirit of *life*, hee is the (e) comforter of his Church. Lastly, (f) oyntments in the Leviticall Law, and in the state of the Jewes, were for *consecration* and *sequestration* of things unto some holy use; As Christ is said to be (g) anointed by his Father unto the oeconomy of that great worke, the redemption of the world: and thus doth the holy Ghost anoint us to bee a (h) Royall Priest-hood, a holy Nation, a People set at liberty.

e Jobn. 14. 16.
f Exod. 30. 25, 30.
g Heb. 1. 9.
h 1 Pet. 2. 9.

Fifthly, and lastly, I finde the holy Ghost compared unto (i) fire, whose properties are, first, to be of a very *active* and working nature, which stands never still, but is ever doing something: and so the Spirit of God and his graces are all operative in the hearts of the faithfull; they set all, where they come, on work. Secondly, the nature and proper motion of fire is to *ascend*; other motions whatever it hath, arise from some outward, and accidentall restraint, limiting the nature of it: and so the Spirit of God, ever raiseth up the affections from earth, fastneth the eye of Faith upon Eternity, ravisheth the soule with a servent longing to bee with the Lord, and to be admitted unto the fruition of those precious joyes which here it suspireth after; as soon as ever men have chosen Christ to bee their Head, then presently *ascendunt de Terra*, they goe up out of the Land, *Hos.* 1. 11. and have their conversation above where Christ is. Thirdly, fire doth *inflame* and *transforme* every thing that is combustible into the nature of it selfe: and so the Spirit of

i 1 Thes. 5. 19.

God

God filleth the ſoule with a divine fervour, and zeale which purgeth away the corruptions and droſſe of the fleſh, with the ſpirit of Judgement, and with the ſpirit of burning. Fourthly, fire hath a *purifying* and *cleanſing* property, to draw away all noctious or infectious vapours out of the Aire, to ſeparate all ſoyle and droſſe from mettalls, and the like: and ſo doth the Spirit of God cleanſe the heart, and in heavenly ſighes and repentant teares, cauſe to expire all thoſe ſteames of corruptions, thoſe noiſome and infectious luſts which fight againſt the ſoule. Fifthly, fire hath a *penetrating* and *inſinuating* quality, whereby it creepeth into all the pores of a combuſtible body: and in like manner the holy Spirit of God doth penetrate the heart though full of inſenſible and inſcrutible windings, doth ſearch the reines, doth pry into the cloſeſt nooks, and inmoſt corners of the ſoule, there diſcovering and working out thoſe ſecret corruptions which did deceive and defile us. Laſtly, fire doth *illighten*, and by that meanes communicates the comforts of it ſelfe unto others: and ſo the Spirit being a Spirit of truth doth illuminate the underſtanding, and doth diſpoſe it likewiſe to diſcover its light unto others, who ſtand in need of it: for this is the nature of Gods grace, that when Chriſt hath manifeſted himſelfe to the ſoule of one man, it ſetteth him on worke to manifeſt Chriſt unto others, as *Andrew* to *Simon*, *Iohn* 1. 41. and the Woman of *Samaria* to the men of the City, *Ioh.* 4. 29. and *Mary Magdalen* to the Diſciples,

Spiritus Ardoris. Iſa. 4. 4.

John 20. 17. it is like ointment poured forth, which cannot be concealed, *Prov.* 27. 16. Wee cannot (saith the Apostle) but speak the things which we have heard, and seen, *Act.* 4. 20. And they who feared the Lord, in the Prophet, spake often to one another. *Mal.* 3. 16.

These propositions being thus set downe, let the conscience assume them to it selfe in such demands as these. Doe I finde in my selfe a Freedome from that spirit of Feare, and bondage, which maketh a man like *Adam* to flye from the presence of God in his Word? doe I finde my selfe able with affiance, and firme hope to flye unto God, as unto an Altar of refuge in time of trouble, and to call upon his Name? and this not onely with an outward battology, and lip-labour, but by the Spirit to cry *Abba* Father? doth the testimony of Gods Spirit settle, and compose such doubtings in me as usually arise out of the War betweene Flesh and Faith? doe I finde a change and transformation in mee from the vanity of my old conversation unto the Image of Christ, and of that Originall Justice wherein I was created? doe I finde my selfe distinguished, and taken out from the World by Heavenly mindednesse, and raised affections, by renouncing the delights, abandoning the corruptions, suppressing the motions of secular and carnall thoughts? solacing my soule, not with perishable and unconstant contentments, but with that blessed hope of a City, made without hands, immortall, undefiled, and that fadeth not

away?

away? doe I finde in my heart an habituall tenderneſſe, and aptneſſe to bleed, and relent, at the danger of any ſinne, though mainly croſſing my carnall delights, and what ever plots and contrivances I might lay for furthering mine owne ſecular ends, if by indirectneſſe, ſinfull engagements, and unwarrantable courſes I could advance them? doe I finde my ſelfe in reading, or hearing Gods Word, inwardly wrought upon, to admire the Wiſedome, aſſent unto the truth, acknowledge the holineſſe, and ſubmit my ſelfe unto the obedience of it? doe I in my ordinary and beſt compoſed thoughts preferre the tranquility of a good Conſcience, and the comforts of GODS Spirit before all out-ſide and glittering happineſſe, notwithſtanding any diſcouragements that may bee incident to a conſcionable converſation? Laſtly, are the graces of God operative, and ſtirring in my ſoule? Is my converſation more heavenly, my zeale more fervent, my Corruptions more diſcovered, each faculty in its ſeverall Sphere more transformed into the ſame Image with *CHRIST IESVS*? Are all theſe things in me, or in defect of any doe the deſires and longings of my ſoule after them appeare to bee ſincere and unfeigned by my dayly employing all my ſtrength, and improving each advantage to further my proficiency in them? Then I have an evident, and infallible marke and token that having thus farre partaked of the Spirit of Life, and by conſequence of Faith,

whereby our soules are fastned unto Christ, I may with comfort approach unto this holy Table, wherein that life which I have received, may bee further nourished, and confirmed to mee.

The second *medium* formerly proposed for the triall of Faith was the nature and essence of it. To finde out the *formall nature* of Faith, we must first consider that all Faith is not a saving Faith. For there is a Faith that worketh a (*a*) *trembling*, as in the Devil, and there is a Faith which (*b*) worketh *life, and peace*, as in those that are justified. Faith in generall is an *assent* of the reasonable soule unto revealed truths. Now every *medium*, or inducement to an *assent* is drawne (*c*) either from the *light* which the *object* it selfe proposeth to the faculty, and this the blessed (*d*) Apostle contradistinguisheth from *faith* by the name of *sight*; or else it is drawne from the *authority*, and *Authenticalnesse* of a *Narrator*, upon whose report while we relye without any evidence of the thing it selfe, the *assent* which we produce is an assent of *faith* or *credence*. The (*e*) *Samaritanes* did first assent unto the miracles of Christ by the *report* of the woman, and this was *faith*, but afterwards they assented, because themselves had *heard* him speake, and this was *sight*. Now both these assents have annexed unto them, either *evidence*, and *infallibility*, or onely *probability* admitting degrees of feare, and suspition. That *faith* is a *certaine assent*, and *Certitudine rei* in regard of the object, even above the evidence of demonstrative conclusions

a Jam. 2. 19.
b Rom. 5. 1.
c Aquin. 422. quæst. 1. Art. 4.
d 2 Cor. 5. 7.
e John 4.

clusions is on all hands confest: because how soe-ever *quantum ad certitudinem mentis*, in regard of our weaknesse and distrust we are often subject to stagger, yet in the thing it selfe it dependeth upon the infallibility of Gods owne Word, which hath said it: and by consequence is neerer unto him who is the Fountaine of all truth, and therefore doth more share in the properties of truth which are *certainty* and *infallibility*, than any thing proved by meere naturall reasons; and the assent produced by it is differenced from suspition, hesitancy, or dubitation in the opinion of Schoolemen themselves.

Now then inasmuch as we are bound to yeeld an *evident assent* unto the Articles of our Christian Faith, both *intellectuall* in regard of the *truth*, and *fiduciall* in regard of the *goodnesse* of them respectively to our owne benefit and salvation. Necessary it is that the understanding bee convinced of those *two* things. First, *that* God *is of infallible authority*, and cannot lye nor deceive, which thing is a principle unto which the light of Nature doth willingly assent. And secondly, *that this authority* which in Faith I thus rely upon, *is indeed*, and infallibly *Gods owne* Authority. The *meanes* whereby I come to know that may be either *extraordinary*, as *revelation*; such as was made to Prophets concerning future events: or else *ordinary*, and *common* to all the faithfull. For discovery of them wee must againe rightly distinguish the double Act of Faith. First, that Act whereby wee assent unto the *generall* truth of the

object

object *in it selfe*; secondly, that Act whereby wee rest perswaded of the *goodnesse* thereof unto us in *particular*, with respect unto both which there doth a double question arise.

First, touching the meanes whereby a beleever comes to know that the testimony, and authority which in the promises and truths of Scripture he relyeth upon, are certainly and infallibly *Gods owne authority*. Which question is all one with that how a Christian man may infallibly bee assured (*vaini non possit subesse falsum*) that the *holy Scriptures* are the very dictates of Almighty God.

For the resolution whereof in a very few words we must first agree, that as no *created understanding* could ever have *invented* the *mysterie* of the Gospell, (it being the councell of Gods owne bosome, and containing such manifold wisedomes as the Angels are astonished at;) So it being dictated, and revealed by Almighty God, such is the deepnesse, excellency, and holinesse of it, that the *naturall man*, whose faculties are vitiated by originall, and contracted corruption, cannot by the strength of his owne naked principles be able to *understand* it. For notwithstanding the *grammaticall* sense of the words, and the *logicall* coherence and connexion of consequences, may bee discerned by the common light of ordinary reason, yet our Saviours ἔλεγξις, conviction, and the Apostles ἀπόδειξις, and ἀπόφασις, *demonstration*, and manifestation of the Spirit, is a thing surpassing the discoverie, and comprehension of naturall men. And therefore it is called a *knowledge which passeth*

Vid. Chrysost. Hom. 7. in 1 Cor.

Vbi ad profundit item Sacramentorũ perventum est, omnis Platonicorũ caligavit subtilitas. Cyp. de Spirit. Sto.

John 16. 8. 1 Cor. 2 4. 2 Cor. 4. 2. Ephes. 4. 19.

passeth knowledge. And this doth plainly appeare upon this ground. One principall end, wee know of the Gospell is, *To cast downe every high thing that exalteth it selfe against the knowledge of God, and to bring into captivity every thought to the obedience of Christ.* So that untill such time as the light of Evangelicall truth have thus farre prevailed over the Conscience, certaine it is that the practicall Judgement is not yet fully convinced of it, or acquainted with it. It is an excellent speech of the Philosopher that according as every man is himselfe in the *Habit* of his owne nature, such likewise doth the *End* appeare unto him. And therefore naturall men, whose inclinations and habit of soule are altogether sensuall, and worldly, never have a supernaturall good appeare unto them under the formall conceit of an *ultimate* and most eligible *end*, and therefore their knowledge thereof must needs be imperfect, and defective.

Againe the Scripture every where, besides the externall *proposing* of the *object*, and the *materiall* and remote *disposition* of the *subject* (which must bee ever a reasonable creature) doth require a *speciall helpe* of the *grace* of Christ to open, and mollifie, and illighten the heart, and to proportion the Palate of the practicall judgement unto the sweetnesse and goodnesse of supernaturall truths. (*a*) He it is who openeth the eye to see wonders in the Law, giveth an heart to understand, and to know God, teacheth all those which come unto Christ, without which teaching they doe not

2 Cor. 10. 4, 5. ὁποῖοσποθ' ἕκαστος ἐστι τοιοῦτο καὶ τὸ τέλος φαίνεται αὐτῷ. Arist. Eth. l. 3. c. 7.

a Psal. 119. 18 Deut. 29. 4. Jer. 27. 7. 31. 4 John 6. 45. Ephes. 1. 17. 1 Cor. 12. 7. John 14. 21. 1 Thes. 4. 9. 2 Cor. 3. 18. 1 John 5. 20. *Quisquis non venit, profecto nec didicit, ita enim Deus docet per spiritus gratiã ut quod quisq; didicerit non tantùm cognoscendo videat sed etiam volendo appetat, & agendo perficiat.* Aug. de grat. Christi. l. 1. c. 14 & vid. de prædest. ss. c. 8. *Nemo potest deum scire nisi Deo docente.* Iræn. l. 4. c. 14. *A deo discendũ quod de Deo intelligendum.* Hilar. de Trinit. li. 5. Concil. Arausican. Can. 7.

come, giveth us an understanding to know him, illightneth the understanding to know what is the hope of our calling, enableth us to call *Iesus*, Lord, and draweth away the Vaile from before our eyes, that wee may see with open face the glory of God.

Againe, there is a vast distance, and disproportion between a *supernaturall* light, and a *naturall* faculty, the one being *spirituall*, the other *sensuall*, and spirituall things must bee spiritually discerned. (*b*) Two great impediments there are whereby the mindes of meere naturall men are bound up, and disabled from receiving full impressions, & passing a right sentence upon spiritual things. First, the native and *originall blindnesse* of them which is not able to apprehend τὸ ὕψωμα τῆς διδασκαλίας, the heighth and majesty of the things which are taught. Secondly, that which the Apostle calleth φρόνημα σαρκὸς, *the wisedome of the Flesh* which is *enmity against God*. For as the *appetite* of the *flesh lusteth* against the *Spirit*, so the *wisedome* of the *flesh reasoneth* and rebelleth against the *Spirit*. For such ever as are the wayes, and wils of men whereby they *worke*, such likewise would they have the light, and the *Law* to bee which *ruleth* them in their *working*. And therefore where there is a meek Spirit, and a heart devoted unto the obedience of Christ, and a purpose to doe the things which the Gospell requireth, there is never any swelling, nor resistance against supernaturall truths; for as the cleanenesse of the window doth much conduce to the admission of light, so doth

b *Ignorant & difficultas. Aug.* Ἄγνοια καὶ ἀδυναμία. *Clem. Alex. Strom. l. 7. Ratio communium opinionum consilii cœlestis incapax, hoc solùm putat in naturâ rerum esse, quod aut intra se intelligit, aut præstare possit ex sese. Hilar. de Trin. lib. 1.*

doth the cleaneneſſe of the Conſcience to the admiſſion of Truth. If any man will doe his will, he ſhall know of the Doctrine whether it bee of God, and hee will reveale his ſecrets to them that feare him. John 7 17. Pſal. 25. 9. 14. John 10. 4, 5. James 3. 13. 1 John 2. 20. *Aug. de doctr. Chriſt. l. 2. c. 6. Hillar de Trin. lib. 10.*

And yet by all this which hath beene ſpoken we doe not goe about ſo to diſable *Naturall reaſon*, as to leave it no roome at all in matters of *ſupernaturall* Aſſent. For though *Nature alone* bee not able to *comprehend Grace*, yet Grace is able to *uſe Nature*, and being it ſelfe a ſpirituall Eye-ſalve, when it hath *healed* and rectified Reaſon, it then applyeth it as an *Inſtrument* more exactly to diſcover the connexion and mutuall conſequences and joynings of ſpirituall Doctrines together. Beſides thus much vigour we may ſafely attribute to *Naturall Reaſon* alone, that by the force of ſuch premiſes as it ſelfe can frame, the falſeneſſe, vanity, and inſufficiency, unto humane happineſſe, of all other Religions or Doctrines which are not Chriſtian, may by a wiſe man be evidently diſcovered; neither have there (*a*) been wanting amongſt Infidels and Idolaters, men of more generous, piercing, and impartiall judgements, who have made bold to confeſſe the vanity of that polutheiſme and corrupt worſhip which was amongſt them.

a Vid. Juſtin. Mart. paræneſ. ad Græcos. Clem. Alex. in protrept. Tert. Apol. c. 12. 17. & de Teſtim. animæ c. 12. Cypr. de vanit. Idolorum. Sophocles & alii apud. Clem. Al. Strom. l. 5. Theod. de Curand. Græc. affect. lib. ſer. 23. Cyrill cont. Iulian. l. 1 Aug. de Civ. Dei l. 4. c. 31. & Lud. Vivem. li. 6. c. 10. Lact. l. 3. c. 3 Ioſeph. l. 2. contr. Appia. Euſeb. de præpar. Evang. l. 13. & 13. l. 4. c. 16.

Naturall Reaſon then being (notwithſtanding any remainders of ſtrength, or vigour in it) too impotent to diſcover the certainty of Gods Word, and unable alone to preſent the *Goſpell*, as *objectum credibile*, and as the infallibe *Oracle* of

God. It remaineth that we consider by what further meanes this may be effected. And, in one word, there is a three-fold different, but subordinate causality requisite to the founding of this Assent.

The first is *ministeriall*, *dispositive*, and *introductarie* by *Ecclesiasticall dispensation*, which is likewise two-fold. First, to those that are bred in her bosome, and matriculated by Baptisme, and so from their infancy trained up to have a reverend and due esteeme of her authority, there is her act of *Tradition*, delivering to her children in this age, as she her selfe by a continued succession hath also received this as an indubitate principle to be rested on, that holy Scriptures are the Word of God. Secondly, if the Church meet with such as are without her bosome, and so will not ascribe any thing to her maternall Authority in *Testification* and *Tradition*, except shee can by strength of Argument evince what shee affirmeth, she is not in that case destitute of her *Arma præludoria*, valid and sufficient arguments to make *preparation* in mindes not extreamly possessed with prejudice and perversenesse for the entertaining of this principle.

Aug. de doctr. Christ. in pro. Hooker. lib. 3. § 8. Camer. de Eccl. p. 411.

As first, that all Sciences have their *Hypotheses* and *Postulata*, Certaine principles which are to bee granted, and not disputed; and that even in lower Sciences and more commensurate to humane reason, yet *Oportet discentem credere*, he must *first Beleeve* principles for granted, and then after some progresse and better proficiency

ency in the ſtudy, hee ſhall not faile more cleerely to perceive the infallibility of them by their *owne light*. That therefore which is granted unto all other Sciences more deſcending to the reach of humane judgement then Divinity doth, cannot without an unreaſonable pertinacy be denyed unto it, eſpecially conſidering that of all ſo many millions of men, who in all ages, have thus been contented to beleeve, firſt, upon Eccleſiaſticall *Tradition* and ſuggeſtion, there hath not in any age been enough to make up a number, who upon inducements of argument and debate have forſaken the Scriptures at laſt, which is a ſtrong preſumption that they all who perſiſted in the embracing of them, did after triall, and further acquaintace by certaine taſte and *experience* finde the *Teſtimony* and *tradition* of the *Church* to be therein faithfull and certaine.

Secondly, that man being made by God, and ſubject to his will, and owing unto him worſhip and obedience, which in reaſon ought to bee preſcribed by none other then by him to whom it is to be performed, that therefore requiſite and congruous it is, that the Will of God ſhould be made knowne unto his Creature, in ſuch a manner, and by ſuch meanes, as that hee ſhall not without his owne wilfull neglect miſtake it; inaſmuch as *Law* is the rule of *obedience*, and *promulgation* the force of Law.

Thirdly, that no other Rule or Religion can be aſſigned, either of *Pagans* or *Mahumetans*, which may not manifeſtly by the ſtrength of

right reason bee justly disproved, as not proceeding from God, either the lateneſſe of its originall or the ſhortneſſe of its continuance, or the vanity and brutiſhneſſe of its rules, or the contradictions within it ſelfe, or by ſome other apparent imperfection. And for that of the *Iewes*, notwithſtanding it had its originall from Divine ordination, yet from thence likewiſe it may be made appeare out of thoſe Scriptures which they confeſſe to have received its period and abrogation. God promiſing that as he had the firſt time ſhaken the Mount in the publication of the Law, and firſt founding of the *Moſaicall* Pedagogie; ſo hee would once againe ſhake both the Earth, and the Heaven, in the promulgation of the Goſpell. To ſay nothing, that force of reaſon will eaſily conclude, that with ſuch a God, as the old Scriptures ſet forth the Lord to bee, the bloud of Buls and Goats could not poſſibly make expiation for ſin, but muſt neceſſarily relate to ſome greater Sacrifice, which is in the Goſpell revealed. And beſides whereas the Lord was wont for the greateſt ſinnes of that people, namely, Idolatry, and Pollution of his Worſhip, to chaſtiſe them notwithſtanding with more tollerable puniſhments (their two greateſt captivities having been that of *Egypt*, which was not much above two hundred yeares, & that of *Babylon*, which was but ſeventy;) yet now, when they hate Idolatry as much as ever their Fathers loved it, they have lyen under wrath to the uttermoſt, under the heavieſt judgement of diſperſion, contempt, and baſeneſſe, and that for fifteen

fifteene hundred yeares together; a reason whereof can be no other given then that fearefull imprecation which hath derived the staine of the bloud of Christ upon the Children of those that shed it unto this day. Matth. 27. 25

Fourthly, the prevailing of the Gospell by the ministery of but a *few*, and those unarmed, impotent, and *despised men*, and that too, against all the *opposition*, which power, wit, or malice could call up, making it appeare, that Christ was *to rule in the midst of enemies*. When *Lucian*, *Porphyrie*, *Libanius*, and *Iulian*, by their *wits*; *Nero*, *Severus*, *Diocletian* and other Tyrants by their *swords*; the whole world by their scorne, malice, and contempt, and all the arts which Satan could suggest, laboured the suppression and extinguishing of it. The *prevviling*, I say, of the Gospell by such *meanes*, against such *power*, in the midst of such *contempt* and *danger*, and that over such persons as were by long custome and tradition from their Fathers trained up in a religion extreamly contrary to the truth, and very favourable to all vitious dispositions, and upon such *conditions* to deny themselves, to hate the world and the flesh, to suffer joyfully the losse of credit, friends, peace, quiet, goods, liberties, life and all, for the name of a crucified Saviour, whom their eyes never saw, and whom their eares daily heard to bee blasphemed; such a prevailing as this must needs prove the originall of the Gospell to be divine; for had not God favoured it asmuch as men hated it, impossible it must needs have been for it, to have continued.

Fifthly,

Fifthly, that the doctrines therein delivered, were confirmed by *miracles*, and divine operations. And certaine it is, that God would not in so wonderfull a manner have honoured the figments of men, pretending his Name, and Authority to the countenancing of their owne inventions. And for the Historicall Truth of those *miracles*, they were not in those Ages when the Church in her Apologies did glory of them, and when, if feigned, they might most easily have been disproved, nor yet by those enemies who marvellously maligned and persecuted Christian Religion, ever gain-said.

Lastly, that were it not so that *omne mendacium est pellucidum*, and hath ever something in it to bewray it selfe, yet it could not bee *operæ pretium* for them to *lye* in publishing a doctrine whereby they got nothing but shame, stripes, imprisonment, persecution, torments, death. Especially since the holinesse of their lives, their humility, in denying all glory to themselves, and ascribing all to God, must needs make it appear to any reasonable man, that they did not lay any project for their owne glory, which they purposely disclaimed, refused to receive from the hands of such at offered it, yea, and registred their own infirmities upon perpetuall Records.

With these and many other the like arguments is the *Church* furnished to *prepare* the mindes of men, swayed but with ordinary ingenuity, and respect to common Reason, at the least to look further, and make some sad inquiry into the Doctrine of the Gospell. There being there-

in

in eſpecially promiſes of good things made without money or price, of incomprehenſible value, and of eternall continuance.

But now though a Philoſopher may make a very learned diſcourſe to a blind man of colours, yet it cannot be that any formall and adequate notion of them ſhould be faſhioned in his mind, till ſuch time as the faculty be reſtored, and then, all that preceding Lecture being compared with what he afterward actually ſeeth in the things themſelves, doth marvellouſly ſettle and ſatisfie his mind. So though the *Church* by theſe and the like *inducements* doth *prepare* the minds of men to aſſent to *divine Authoritie* in the Scriptures, yet till the *naturall ineptitude* and *indiſpoſition* of the ſoule be healed, and it raiſed to a capacitie of *ſupernaturall light*, the worke is no whit brought to maturitie.

Two things therefore doe yet remaine after this *miniſtry* and *manuduction* of the *Church*. Firſt, an Act of the *Grace* of Gods Spirit healing the underſtanding, and opening the eye that it may ſee wonders in the Law, writing the Law in the heart, and ſo making it a fit receptacle for ſo great a light. Secondly, the *ſubject* being thus by the *outward motives* from the Church *prepared*, and by the *inward Grace* of God *repaired*, then laſtly the *object* it ſelfe being propoſed, and being maturely conſidered, by *reaſon* thus *guided*, and thus *aſſiſted*, doth then ſhew forth ſuch an Heavenly *light* of holineſſe puritie, majeſtie, authoritie, efficacy, mercy, wiſdome, comfort, perfection, in one word,

such an unsearchable Treasury of internall mysteries, as that now the soule is as fully able by the *native light* of the Scriptures to distinguish their *Divine originall*, and *authenticalnesse* from any other meere humane writings, as the eye is to observe the difference betweene a *beame* of the *Sunne*, and a *blaze* of a *Candle*.

The second question is how the Soule comes to be setled in this *perswasion*, that the *goodnesse* of these truths founded on the *Authoritie* of God, do *particularly* belong unto it? Whereunto I answer in one word, That this ariseth from a *two-fold Testimony* grounded upon a preceding worke of Gods Spirit. For, first, the Spirit of God putteth his feare into the hearts of his servants, and purgeth their consciences, by applying the blood of Christ unto them from dead works, which affections strongly and very sensibly altering the constitution of the mind, must needs notably manifest themselves unto the soule, when by any reflex act she shall set her selfe to looke inward upon her owne operations.

This being thus wrought by the grace of God, thereupon there ensueth a two-fold Testimony. The first of a mans owne spirit, as we see in the examples of *Iob*, *David*, *Hezekiah*, *Nehemiah*, *Paul*, and others; namely, That he desireth to feare Gods Name, to keepe a conscience voide of offence, to walke in all integritie towards God, and Men, from which and the like personall qualifications arise joy in the holy Ghost, peace of conscience, and experience of sweetnesse in the fellowship

Job 31.
Psal. 116 1,26. 1,11.
Isa. 18.3.
Neh. 13.14,22.
Act. 24.16.
Joh. 21.15,17.
2 Cor. 1.12.
Rom. 8.16.

fellowship with the Father and his Son. Secondly, the Testimony of the holy Spirit, bearing witnesse to the sinceritie of those affections, and to the evidence and truth of those perswasions which himselfe by his grace stirred up. So then, first the Spirit of God writeth the Law in the heart, upon obedience whereunto ariseth the Testimony of a mans own spirit: And then he writeth the promises in the heart, and by them ratifieth and confirmeth a mans hopes and joyes unto him.

I understand not all this which hath been spoken *generally* of all *assents* unto objects Divine, which I take it in regard of their evidence, firmenesse and stabilitie, doe much differ according unto the divers tempers of those hearts in which they reside; but principally unto the chiefe of those assents which are proper unto saving Faith. For assent, as I said in *generall*, is common unto Devils with men; and therefore to make up the nature of true Faith, there is required some differencing propertie whereby it may be constituted in the entire essence of saving faith. In each *Sense* we may observe that unto the generall facultie whereby it is able to perceive objects proportioned to it, there is annexed ever another propertie whereby according to the severall nature of the objects proposed it is apt to delight or be ill affected with it: for example, our eare apprehendeth all sounds in common, but according as is the Harmony or discord of the sound, it is apt to take pleasure or offence at it. Our taste reacheth unto whatsoever

is the object of it, but yet some things there are which grievously offend the Palate, others which as much delight it; and so it is in Divine assents. Some things in some subjects bring along with them tremblings, horrors, fearfull expectations, aversation of mind, unwilling to admit or be perused with the evidence of Divine truths, as it is in Devills and desparing sinners. Other assents on the contrary doe beget serenitie of mind, a sweet complacency, delight, adherence, and comfort: Into the hearts of some men doth the Truth of God shine, like Lightning with a penetrating and amazing brightnesse, in others like the Sun with comfortable and refreshing beames.

For understanding whereof, we are to observe, that in matters practicall and Divine, (and so in all other, though not in an equall measure) the *truth* of them is ever mutually embraced, and as it were infolded in their *goodnesse*; for as *truth* doth not delight the understanding unlesse it be a *good truth*, that is, such as unto the understanding beares a relation of convenience (whence arise diversities in mens studies, because all men are not alike affected with all kinds of truth) so *good* doth no way affect the will, unlesse it be a *true and a reall good*; otherwise it proves but like the banquet of a dreaming man, which leaves him as hungry and emptie as when hee lay downe. *Goodnesse* then added unto *truth*, doth together with the assent generate a kind of rest and delight in the heart on which it shineth.

D. *Jackson* of Faith.

Isa. 29. 8.

Now

Now *goodneſſe*, Morall, or Divine, hath a *double relation*. A relation unto that *originall*, in dependency on which, and propinquitie whereunto it conſiſteth; and a relation unto that *faculti*e or ſubject wherein it reſideth, and whereunto it is propoſed. *Good* in the former ſenſe is that which beares in it a *proportion* unto the Fountaine of good; for every thing is in it ſelfe ſo farre good as it reſembles that originall which is the Author and Pattern of it, and that is God. In the ſecond ſenſe, that is good which beares a conveniency and firneſſe to the mind which entertaines it; good, I meane not alwayes in *nature*, but in *apprehenſion*. All Divines Truths are in themſelves eſſentially good, but yet they worke not alwayes delight and comforts in the minds of men untill proportioned, and fitted unto the facultie that receives them. As the Sunne is in it ſelfe equally light, the water in a Fountaine of it ſelfe equally ſweet: but according unto the ſeverall Temper of the Eye which perceiveth the one, and of the veſſell through which the other paſſeth, they may prove to be offenſive and diſtaſtfull. But now further, when the facultie is thus fitted to receive a good, it is not the generality of that good which pleaſeth neither, but the particular *proprietie* and intereſt thereunto. Wealth and honour, as it is *in it ſelfe* good, ſo is it likewiſe *in the apprehenſion* of moſt men; yet we ſee men are apt to be grieved at it in others, and to looke on it with an evill eye; nothing makes them to delight in it, but poſſeſſion and proprietie unto it.

I speake here only of such *divine good things* as are by God appointed to make happy his creature; namely, our blessed Lord & Saviour Jesus Christ, his Obedience, Satisfaction, Resurrection, Ascension, Intercession, Glory, and what ever else it is of which he hath been unto his Church, the Author, Purchaser, Conveyer, and Foundation.

Now, unto these as unto other good things, there is a *double right* belonging by free donation from him unto the Church, a *right of propriety unto* the thing, and a *right of possession in* the thing. This latter is that which hereon earth the Church suspireth and longeth after; that other onely it is which here we have, and that confirmed unto us by a double Title. The first, as the Land of *Canaan* was confirmed unto the *Israelites* by some few clusters of Grapes, and other Fruits of the Land; I meane by the earnest, first fruits and pledges of the Spirit: Secondly, by the free promise of Christ who cannot deceive. Thus then at last we have discovered the proper, ultimate, and complete *object* of faith, which is all Divine truth, and goodnesse, unto which there is a right and propriety given to all such as are Christs, though not in *actuall possession*, yet in an *infallible promise*, and the *Acts* by which they entertaine that object, *assenting*, *adhering*, and delighting in it as *particularly good*. By these two, to wit, the object and the act, (as all other habits of the mind) so is this of faith to be defined. So that from these observations I take it we may conclude, that the nature of saving-faith admits of some such explication

cation as this. *Faith* is a particular, perſonall, *applicative*, and experimentall *aſſent* unto all Divine Revelations, as *true*, and good, not in *generall* onely, but *unto me*, ariſing out of that ſweet correſpondency which is betweene them and the ſoule, and from that reliſh, and experience of ſweetneſſe, which the ſoule being raiſed and illightned by Gods Spirit, doth find in them.

I have beene over-tedious in finding out this definition of the nature of faith, and therefore briefly from theſe grounds, let the conſcience impartially examine it ſelfe in ſuch demands as theſe. Doe I find in my ſelfe a moſt *willing aſſent* unto the whole compaſſe of Divine truths, not out of conſtraint, nor with griefe, reluctancy, and trembling of ſpirit? Doth Gods Word ſhine on me, not like lightning which pierceth the Eyelids though they ſhut themſelves againſt it, but doth it find in my heart a welcome, and a willing admittance? Am I glad when I find any divine truth diſcovered of which formerly I had beene ignorant? Doe I not of purpoſe cloſe mine eyes, forbeare the meanes of true information, ſtifle and ſmother Divine principles, quench the motions and dictats of Gods Spirit in me? Am I not ignorant *willingly* of ſuch things, the mention whereof would diſquiet me in my boſome-ſinne, and the inquiry whereunto would croſſe the reſerved reſolutions, and unwarrantable projects which I am peremptory to proſecute? Am I not ſo in league with mine owne corruptions that I could heartily wiſh ſome Divine truths were not revealed,

Vid. Auguſt. de Doctr. Chriſt. lib. 2. cap. 7.

revealed, rather than being ſo they ſhould ſting my Conſcience, and diſable me from ſecure enjoying ſome beloved ſinne? Doe I aſſent unto all Divine Truths as alike precious, and with equall adherence? Am I as little diſpleaſed with the Truth of Gods threats as of his promiſes? Doe they as powerfully worke upon me to *reforme*, as the other to *refreſh* me? Doe I beleeve them all not onely in the *Theſis* or generall, but in the *Hypotheſis*, and reſpectively to mine own particular? Againe, Doe I find my heart fitted unto the goodneſſe of Divine Truth? Am I forward to imbrace with much affection and loving delight, whatſoever promiſes are made unto me? Doe I find a ſpirituall taſte and reliſh in the food of life? Which having once taſted of, I find my ſelfe weaned from the love of the World? From admiring the honours, purſuing the preferments, hunting after the applauſe, adoring the glories, and ſelling my ſoule and libertie for the ſmiles thereof? Do the ſweetneſſe of thoſe promiſes, like the fruits brought by the Spies from *Canaan*, ſo much affect me, as that to come to the full poſſeſſion thereof, I am at a point with all other things, ready to encounter any *Canaanite*, or ſinfull luſt that ſhall oppoſe me, to adventure on any difficulties that might deterre me, to paſſe thorow a Sea, a Wilderneſſe, through fiery Serpents, the darts of Satan; yea, if need were, by the gates of Hell? Briefly, doe I find in my heart (howſoever in it ſelfe froward, and wayward from any good) a more than naturall livelineſſe, and

vigour

vigour which disposeth mee to approve of the word, promises, and purchases of my salvation as of an unvaluable Jewell, so precious as that all the things in the world are but as dung in comparison? to a most fervent expectation, and longing after them, to a heavenly perswasion of my happinesse by them; and lastly, to a sweet delight in them, working peace of conscience, and joy in the holy Ghost, a love of Christs appearing, an endeavour to be like unto him, and a desire above all things to be with him, and enjoy him, (which are all so many secret and pure issues of the Spirit of Adoption?) I may from these premises infallibly conclude that I am possessed of a lively faith, and thereby of those first fruits which bring with them an assurance of that great harvest of glory in the day of redemption. And in the meane time having this wedding garment, I may with much confidence approach Gods Table to receive there the renewall of my Patent unto life.

CHAP. XX.

Of the third and last meanes for the triall and demonstration of Faith, namely, from effects or properties thereof.

THE last *Medium* which was assigned for the examination of Faith, was the properties or effects of it, by which as by steps we raise our thoughts to the apprehension of Faith it selfe. To assigne all the consequences or effects of faith is a labour as difficult as it would bee tedious. I decline both, and shall therefore touch upon some speciall ones which if present, all the rest in their order follow with a voluntary traine. And now as in the soule of man there are two kindes of operations, one *primative* and *substantiall*, which wee call the act of *information*; others *secondary* and *subsequent*, as to understand, to will, to desire, and the like: so *Faith*, being (as hath beene formerly observed) in some sort the *Actus primus*, or *forme* of a Christian, I meane that very *medium unionis* whereby the soule of man is really united to Christ, hath therefore in it two kinds of operations. The first as it were *substantiall*, the other *secondary*. The former of these is that act of *vivification* or quickning, by which, Faith doth make a man (*a*) to live the life of Christ, by (*b*) knitting him unto Christ as it were with joynts, and sinewes,

a Gal. 2. 20.
b Ephes. 4. 16.

sinewes, and (c) ingrafting him into the unity of that Vine whose fruit is Life.

c John 15.1,2.

That which doth quicken, is ever of a more excellent nature then that which is quickned; now the soule being a spirit, and therefore within the compasse of highest created perfection, cannot possibly be quickned by any but him who is above all perfection, which the heathen themselves have acknowledged to bee God. For Saint *Paul* hath observed it out of them, that in him we live, and move, and have our being. Now unto *life* necessary it is that there bee a *union* unto the *principle* or originall of life, which to the soule is God. In regard of the essence of God nothing can be separated from him, he being immense and filling all things: but yet in regard of his voluntary communication, and dispensing of himselfe unto the creature, the manner of his *speciall presence* doth much varie. Unto this *speciall union* of the creature unto God (in vertue whereof the creature is quickned, and doth in some sort live the life of God) there is necessarily presupposed some sinew or *ligament*, which may be therefore called the *medium*, and instrument of *life*. This knot in the state of mans creation was the obedience of the Law, or the covenant of works, which while man did maintaine firme, and unshaken, he had an evident communion with God in all those vitall influences which his mercy was pleased to shed downe upon him: but once untying this knot, and cutting asunder that bond, there did immediately ensue a separation between

God and Man, and by an infallible consequence *death* likewise. But God being rich in mercy, and not willing to plunge his creature into eternall misery, found a new meanes to *communicate* himselfe unto him, by appointing a more easie Covenant, which should be the second knot of our union unto him, onely to beleeve in Christ incarnate, who had done that for us which wee our selves had formerly undone. And this new Covenant is the *Covenant of faith* by which the just doe live.

But here a man may object that it is harder for one to discerne that hee doth live in Christ, then that he beleeves in him, and therefore this can be no good meane by which we may finde out the truth of our Faith. To this we answer, that life must bee discerned by those tokens which are inseparable from it, and they are, First a *desire of nourishment*, without which it cannot continue, for nature hath imprinted in all things a love of its owne being and preservation, and by consequence a prosecution of all such meanes as may preserve, and a removall of all such as may endanger or oppresse it. Secondly, a conversion of nourishment into the nature of the body. Thirdly, *augmentation*, and growth, till wee come unto that stature which our life requires. Fourthly, *participation* of influences from the vitall parts, the Head, the Heart, and others, with conformity unto the principall mover amongst them, for a dead part is ever withered, immoveable, and disobedient to the other faculties. Fifthly,

ly, a *ſympathy*, and *communion* in pains or delights with the fellow members. Laſtly, a free uſe of our ſenſes, and other faculties, by all which wee may infallibly conclude that a creature liveth.

And ſo it is in Faith. It frameth the heart to delight in all ſuch ſpirituall food as is requiſite thereunto. Diſpoſing it upon the view, at leaſt upon the taſte of any poyſonous thing, to be pained with it, and caſt it up. The food that nouriſheth faith is as in little Infants, of the ſame quality with that which begat it, even the *word of life*, wherein there is ſincere Milke, and ſtrong meat. The poiſon which endangereth it is *Hereſie*, which tainteth the *root* of Faith, and goeth about to pervert the aſſent; and *impiety*, which blaſteth and corrupteth the *branches*. All which the ſoule of a faithfull man abhorreth.

Secondly, in Faith there is a converſion likewiſe, the vertue whereof ever there reſides where the vitall power is. In *naturall life* the power of altering is in the *man*, and not in the *meat*, and therefore the meat is aſſimilated to our fleſh: but in *ſpirituall* life the quickning faculty is in the *meat*, and therefore the man is aſſimilated, and transformed into the quality of the meat. And indeed the word is not caſt into the heart of man, as *meat* into the *ſtomack*, to be converted into the corrupt quality of nature, but rather as *ſeed* into the *ground* to convert that Earth which is about it into the quality of it ſelfe.

Thirdly, where Faith is there is ſome growth

in grace, we grow nearer unto Heaven then when we first believed, an improvement of our knowledge in the mysteries of godlinesse, which like the Sunne, shines brighter and brighter unto the perfect day; an increase of willingnesse to obey God in all things; and as in the growth of naturall bodies if they be sound and healthy, so in this of Faith likewise, it is universall and uniforme; one part doth not grow, and another shrivell, neither doth one part grow too big, and disproportioned for another, the Head doth not increase in knowledge, and the heart decay in love, the Heart doth not swell in zeale, and the Hand wither in Charity, but in the nourishment of faith every grace receives proportionably its habituall confirmation.

Ephes. 4 16.

Fourthly, by the spirituall life of Faith, the faithfull doe partake of such heavenly *influences* as are from the *head* shed downe upon the *members*. The influences of Christ in his Church are many, and peradventure in many things imperceptible. Some principall I conceive to be the influence of his *truth*, and the influence of his *power*. His *truth* is exhibited in *teaching* the Church, which is *illumination*, his *power* partly in *guiding* the Church, and partly in *defending* it, that is *direction*, this *protection*. Now in all these do they who are in Christ, according to the measure and proportion of his Spirit, certainly communicate. They have their eyes more or lesse opened, like *Paul*, to see the terrours of God, the searefulnesse of sinne, the rottenesse of a spirituall death

death, the preciousnesse of Christ and his promises, the glimpses and raies of that glory which shall bee revealed: they have their feet loosened with *Lazarus*, that they can now rise, and walk, and leap, and praise God. Lastly, they are strengthned and cloathed with the whole armes of God, which secureth them against all the malice, or force of Satan.

Fifthly, where Faith is, there is a *naturall compassion* in all the members of Christ towards each other. If sin be by one member committed, the other members are troubled for it, because they are all partakers of that Spirit which is grieved with the sins of his people. If one part be afflicted, the other are interested in the paine, because all are united together in one head which is the Fountaine, and originall of Sense. The members of the Church are not like paralytick and unjoynted members, which cannot move towards the succour of each other.

Lastly, where Faith is, there all the *faculties* are *expedite* and free in their operations: The eye open to see the wonders of Gods Law, the eare open to heare his voice, the mouth open to praise his name, the arme enlarged towards the relief of his servants, the whole man tenderly sensible of all pressures, and repugnant qualities.

The secondary effects of faith are amongst sundry others such as these. First, (*b*) a *love* and liking of those spirituall *truths* which by faith I assent unto. For saving Faith being an *assent* with *adherence* and delight, contrary to that of *Devills* which

b ὅσον γὰρ τίμιόν ἐστι τὸ πιστευόμενον τοσοῦτον ἀγαπᾶται. *Justin. Mart. quæst. Orthod. q. 8.*

which is with trembling and horror (which delight is a kinde of reliſh, and experience of the goodneſſe of thoſe objects wee aſſent unto;) it neceſſarily followes even from the Dictate of Nature (which inſtructeth a man to love that which worketh in him delight and comfort) that from this aſſent muſt ariſe an approbation and love of thoſe objects whence doth iſſue ſuch ſweetneſſe. A ſecond effect is *affiance* and *hope*, confidently for the preſent relying on the goodneſſe, and for the future waiting on the power of God, which ſhall to the full in time performe what he hath in his Word promiſed; when once the minde of a man is wrought ſo to aſſent unto divine promiſes made in Chriſt, as to acknowledge an intereſt, and propriety unto them, and that to be at laſt actually performed, not by a *man*, who is ſubject both to *unfaithfulneſſe* in perſeverance, and to *diſability* in performance of his promiſes, (for every man is a lyar, either by impoſture ready to deceive, or by impotency likely to diſappoint the expectations of thoſe who rely upon him,) but by *Almighty God*, who the better to confirme our faith in him, hath both by his *Word* and *Oath* engaged his fidelity, and is altogether omnipotent to doe what hee hath purpoſed: Impoſſible it is but from ſuch an aſſent, grounded on the Veracity, and on the All-ſufficiency of God, there ſhould reſult in the minde of a faithfull man a confident dependance on ſuch promiſes, renouncing in the meane time all ſelfe-dependance, as in it ſelfe utterly impotent, and reſolving

ſolving in the midſt of Temptations to relye on him, to hold faſt his mercy, and the profeſſion of his Faith without wavering, having an eye to the recompence of reward, and being aſſured that he who hath promiſed will certainly bring it to paſſe.

A third effect of Faith, is, *joy and peace* of Conſcience, (*b*) for *being juſtified by faith we have peace with God*. The mind is by faith, and the impreſſion of ſweetneſſe in Gods promiſes, compoſed unto a ſetled calmeneſſe and ſerenitie. I doe not meane a *dead peace*, and immobilitie, and ſleepineſſe of Conſcience, like the reſt of a dreaming priſoner: but ſuch a peace as a man may by a ſyllogiſme of the practick judgement upon right examination of his own intereſt in Chriſt, ſafely inferre unto himſelfe. The wicked often hath an appearance of peace as well as the faithfull: but here is the difference. Betweene a wicked mans ſinne and him there is a *Doore* ſhut, which will ſurely one day open, for it is but either a doore of *Error*, or the doore of *Death*: for ſinne lyeth at the doore ready to flye at his throat as ſoone as it ſhall find either his eyes open to ſee it, or his life to let it in upon the ſoule: but betweene a faithfull man, and his ſinne, there is a *Corner-ſtone*, a Wall of fire, through which Satan himſelfe cannot breake, even the merits of Chriſt Jeſus. Briefly, the peace which comes from Faith, hath theſe two properties in it, *tranquilitie* and *ſerenity* too; otherwiſe it is but like the calmeneſſe of the dead Sea, whoſe unmoveableneſſe is not *Nature*, but a *Curſe*.

(*b*) Rom. 5. 1.

The laſt effect which I ſhall now name of Faith, is that generall effect of *fruſtification* (a) *purifying the heart*, and diſpoſing it unto holineſſe and new obedience, which is to be framed after Gods Law. Faith *unites* us unto Chriſt, being thus united we are quickned by *one* and the ſame *Spirit*; having one ſpirit and ſoule we muſt needs agree in the *ſame operations*, and thoſe operations muſt neceſſarily beare conformitie unto the ſame *rule*, and that rule is the Law, under which Chriſt himſelfe was for our ſakes made. So that the rule to examine this effect of Faith by, ſhould be the whole compaſſe of Gods Law, which to enter into, were to redouble all this labour paſt; for thy Law (ſaith *David*) is exceeding wide. Briefly therefore in all our *obedience* obſerve theſe few rules. Firſt, the *obligatory power* which is in the Law depends upon the one and ſole *authoritie* of the *Law-giver*, who is God. He that breaks but one Commandement ventures to violate that authoritie which by the ſame Ordination made one equally obligatory with the reſt. And therefore our obedience muſt not be *partiall* but *univerſall* unto the whole Law, in as much as it proceeds from that Faith which without indulgence, or diſpenſation, yeelderh aſſent unto the whole compaſſe of Divine Truth. Secondly, as is God, ſo is his Law, a *ſpirituall* and a *perfect Law*, and therefore requires a *univerſalitie of the ſubject*, as well as of the *obedience*. I mean (beſides that perfect integritie of Nature, which in regard of preſent inherence is irrecoverably loſt in *Adam*, and ſupplied

(a) Act. 15.

ſupplied onely by the imputed righteouſneſſe and integritie of Chriſt) an inward, ſpirituall, ſincere obedience of heart, from thence ſpreading like lines from a Centre unto the whole circumference of our Nature, unto our Words, Actions, Geſtures, unto all our parts, without crooked, mercenary, and reſerved reſpects, wherein men often in ſtead of the Lord, make their ends or their feares their God. Laſtly, remember that in every Law all homogeneall matters to the maine dutie which is commanded, every ſprig, or ſeed, or originall, or degree thereof, is included, as all the ſeverall branches of a Tree are faſtned to one and the ſame ſtock. And by theſe rules are we to examine the truth of our obedience. But here before I draw downe theſe premiſes to an Aſſumption, I will but name one caution which is this, That Faith as it may be either *habituall* or *actuall*, ſo it is the cauſe of theſe holy actions, either habitually by framing and diſpoſing the heart unto them, or actually, when it is it ſelfe, as it ought ever to be, ſound and operative. But ſometimes Faith (ſo great is the corruption of our nature) admits of a decay, and languor, wherein it lyes as it were like fire under aſhes raked up, and ſtifled under our corruptions. Againe, in ſome there is a weaker, in ſome a ſtronger Faith, according unto which difference, there muſt be a difference in the meaſure, and magnitude of the effects. But yet it is infallibly true, that all, or moſt of thoſe holy fruits doe in ſome ſeaſons or other bud forth of that ſtock which is quick-

ned by Faith, though sometimes in some men lesse discernable by reason of corruptions interposed. For it usually thus falleth out, that our graces are but like the Army of *Gideon*, a small handfull; whereas our corruptions are like the *Midianites* which lay on the ground as Grashoppers innumerable. But yet in these God crowneth his owne meanest gifts with victory, and successe.

So then, these things being thus proposed, let the Conscience without connivence examine it selfe by such interrogatories as these. Doe I find my selfe live by the Faith of the Sonne of God who gave himselfe for me? Doe I delight in his Word more than my appointed food, never adulterating it with the Leaven or Dregs of hereticall fancies or dead works? Doth the Word of Truth transforme me to the Image of it selfe, Crucifying all those corruptions which harboured in me? Doe I find my selfe to grow in all graces universally, and uniformely towards God and Man, not thinking to recompence some defects which my nature drives me unto, with supererogation (as I conceive) and over performance of such duties as are not so visibly repugnant to my personall corruptions? Doe the beames of the Sunne of Righteousnesse shining on my soule illighten me with his truth, and with his power sway me unto all good? Am I heartily affected with all the conditions of Gods Church, to mourne, or to rejoyce with it even at such times, when mine owne particular estate would frame me

me unto affections of a contrary temper? Have I free uſe of all my ſpirituall ſenſes, to ſee the light of God, to heare his Word, to taſte his mercies, to feele with much tenderneſſe all the wounds and preſſures of ſin? Do I love all Divine Truth, not ſo much becauſe proportionable unto my deſires, but becauſe conformable unto God? Am I reſolved in all eſtates to relye on *Gods* mercy and providence, though he ſhould kill me to truſt in him? Do I wholly renounce all truſt in mine own worthineſſe, or in any concurrences of mine own naturally towards God? Do I not build either my hopes or feares upon the faces of men, nor make either them or my ſelfe the *rule* or *end* of my deſires? Finally, doe I endeavour a univerſall obedience unto Gods Law in all the whole latitude and extent of it, not indulging to my ſelfe libertie in any knowne ſinne? Is not my obedience mercenary, and hypocriticall, but ſpirituall, and ſincere? Doe I not ſwallow gnats, nor ſtumble at ſtraws, nor diſpenſe with my ſelfe for the leaſt of ſinnes, for irregular thoughts, for occaſions of offence, for appearances of evill, for the motions of concupiſcence, for idle words and vaine converſation, and whatſoever is in the loweſt degree forbidden? And though in any, or all theſe I may be ſometimes overtaken (as who is it that can ſay, I have waſhed my hands in innocency, I am clean from my ſinnes?) Doe I yet relent for it, ſtrive, and reſolve againſt it? In a word, doth not mine owne heart condemne me of ſelfe-deceit, of hypocriſie, of halting and diſſembling in Gods ſervice?

vice? Then may I ſafely conclude, that I have partaked of the ſaving efficacy of Faith, and am fitly qualified to partake of theſe holy myſteries, whereby this good work of faith begun in me, may be ſtrengthned, and more perfected againſt the day of the Lord Jeſus.

In the receiving of which, we muſt uſe all both inward and outward reverence, ſecret elevations of Spirit, and comfortable thoughts touching the mercies of God in Chriſt, touching the qualities and benefits of his Paſſion, and of our ſins that cauſed it: and laſtly, for the courſe of our life after, we muſt pitch upon a conſtant reſolution to abandon all ſinne, and to keep a ſtrict hand over all our wayes; (a) leſt turning againe with the Swine to the mire, that which ſhould be the badge of our honour, prove the Character of our ſhame. The *Perſians* had a Feſtivall time one day in the yeare which they called *Vitiorum interitum*, wherein they ſlew all Serpents and venemous creatures, and after that till the revolution of that ſame day ſuffered them to ſwarme again as faſt as ever: If we thinke in that manner to deſtroy our ſinnes, and onely one day in the yeare, when we celebrate this holy Feſtivall; the evill ſpirit may haply depart for a day in policy, but ſurely he will turne againe, with ſeven other ſpirits, and make the end of that man worſe than his beginning. But that ground which drinketh in the raine which commeth often upon it (and what raine comparable to a ſhowre of Chriſts blood in the Sacrament?) and bringeth forth herbs

a *Deſertor de charactere dãnatur, de quo militans honoratur. Auguſt. Briſſon de Reg. Perſic. lib. 2.*

herbs meet for the uſe of him that dreſſed it, receiveth bleſſings from God; A *Cup of bleſſing* here, but *Rivers of bleſſedneſſe* hereafter, in that Paradiſe which is above, where he who is in this life the *Object* of our Faith and Hope, ſhall bee the *End* and *Reward* of them both for ever.

* *

FINIS.